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SEPTEMBER • 1956

Moody

MONTHLY

WHY CHRISTIAN SCHOOLS
NEED YOUR HELP

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UNIVERSITY OF ALABAMA
IS YOUR MATE UNSAVED?

Continuing Dr. Clyde M. Narramore's
personal counseling series



BUILDING BETTER SUNDAY SCHOOLS SECTION

**Beginning
on page 17**



IN BUSINESS



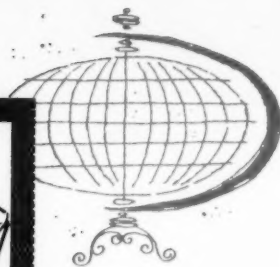
IN THE MINISTRY



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You *do* meet Wheaton grads wherever you go — from Tulsa, Oklahoma, to Talas, Turkey. And you find them serving in a great many capacities — as homemakers, business men, nurses, doctors, lawyers, teachers, athletic coaches, authors, editors, pastors, missionaries, musicians, evangelists, and a host of others.

But wherever they are, and however they serve, there is one thing characteristic of true and loyal Wheatonites: their Christian influence is *felt* — deeply felt.

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V. 57



SEPTEMBER • 1956
Volume 57 • No. 1

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON • WAYNE CHRISTIANSON
editor-in-chief *executive editor*

in this issue

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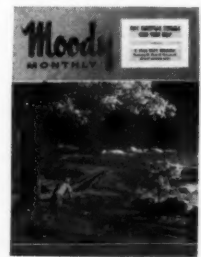
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cover photo by
MAX THARPE
youth supplement
cover by
DAVID LINDBERG

ROBERT LUNN WILLIAM BOYLE GRACE BOMAN
advertising manager *circulation manager* *production manager*
Alfred Campbell and Violet T. Pearson, assistants to the editor
Gordon Kramer, assistant circulation manager

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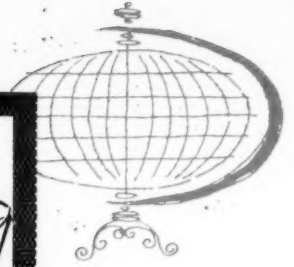
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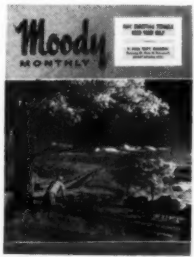
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MAX THARPE
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All the Way

AROUND every corner, Lord, over every hill. Around every corner, Lord . . .

It made a sing-song accompaniment to the humming of the motor as they drove along. Mommie sang it to herself as the miles slipped by, each mile a bit nearer home.

Daddy, Mother and Jane were driving west from Chicago, stopping along the way for meetings in churches, and for visits with friends in Illinois, Iowa, South Dakota—what beautiful states and what friendly people! Montana, with its vast distances and the grandeur of its mountains; Idaho, rugged and full of beauty; eastern Oregon with its great wheat lands—across them all with the song, "Around every corner, Lord, over every hill."

It had been hard to leave home and start out on the long trip. The children lined up at the window, that early morning, waving and smiling. Mommie smiled back but things were blurry. "The Lord shall preserve thy going out"; it comforted her heart.

"He is able to keep . . . to keep that which is committed unto Him." How it eased the parting. "If Bobbie wakes up in the night and we aren't there . . . or Taddie, who will comfort his small sorrows?" she thought. Then came the reassuring reply: "The Lord will, He will be there."

The car turned down the road, the waving hands and smiling faces faded from view. "God is able," and He understands about their needs . . . and Mother's.

"My, but you're a long ways from your children," friends would remark. "Are they in good hands?" They were in excellent hands; His hands. He has never failed to care for that which has been entrusted to Him.

"I don't think Bobbie misses you any," Virginia wrote. "Everything is just fine and we are getting along all right. The cow had her calf, another heifer, and it's the best one yet."

"Tim and I got the sprinklers going on the new alfalfa and it's coming along. I worked on the fences and planted some

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

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more corn," wrote another.

"Uncle Forrie dropped by to pick up Grandma's summer coat and hat. He said Uncle Roy would be out sometime later on. We got the iris set out by the driveway and we made a pen for the setting goose." All news of day-by-day living, under His care.

And now the sprawling state of Oregon, the majestic John Day country and then north to the Columbia Gorge. "Around every corner, Lord, over every hill—thy care."

"There's the fir trees! And the fog, the grey skies, the water falls, Beacon Rock . . . we're getting near," and the car leaped ahead.

North on Stapleton Road, left at Byrn-lawn and there was the big white house with its green shutters. The leafy tree in the front yard waved a welcome. Tex came barking down the driveway frantic with joy. The children poured out the front door and down the wide porch steps. Mommie, Daddy and Jane were surrounded by squealing, kissing, dancing youngsters.

First one was hugged and kissed, and then another. (There are nine.) The neighbors came to their window, smiling and waving. "Oh Mommie!" breathed Tad as he squeezed her tight. "Oh Taddie boy," she murmured into his fuzzy hair. It was so good to be home.

"Around every corner, Lord, over every hill . . . the Lord shall preserve thy going out and thy coming in."

Moody Monthly

Our Moody Readers

Correction and a Tribute

Alas, that your August issue should describe me as the Home Director of the China Inland Mission! I hasten this word of correction. When Dr. Robert H. Glover retired from this office in 1943, God raised up the Rev. Herbert M. Griffin, then Secretary of the CIM's China Council, to take his place. He has been our "chief" ever since, and those of us working on his team have been grateful to God, times without number, for his love, his faith, and his humble, Spirit-filled discipleship.—Arthur F. Glasser, Philadelphia, Pa.



With sincere apologies to CIM's assistant home director, M/M is glad to present his "chief," CIM's able director for North America, Herbert M. Griffin.

On Giving

I was glad to see "Wise Giving" in your May issue. It is well written. I agree with it all except where it says: "There are perhaps a few instances of work in closed areas, like Spain or some Arab countries, that may be carried on best by such individuals, but these are exceptional." As far as the Near East is concerned it is not, and I seriously doubt anywhere in these days.

I like the sentence: "Legitimate, Christ-honoring missions will always welcome investigation."

Another requirement I feel is necessary for a missionary: he should be able to handle money. Some just can't. I go further. Unless candidates for missions are "saving" by nature, they should not be approved as missionaries.

Again, we must not forget that we are witnesses.—Carl F. Agerstrand, Beirut, Lebanon

They Say—

I used to think MOODY MONTHLY a "dry" magazine. Since subscribing to it just a few months ago I have been enjoying it very much.—R. Knutoon, St. James, Minn.

The young people of our church enjoyed the story of how Audrey became a missionary in "Two Strawberry Cones, Please."—Elizabeth M. Rott, Petersburg, Va.

I always turn to "The Mixing Bowl," by Mrs. Aldrich, the first minute [M/M] arrives.—Mrs. S. A. Nichols, Union Grove, Wis.

"Camp Counselors" [May] was good . . . will be given to counselors at the Child Evangelism Camp.—Martha H. Gibson, Whiteville, Tenn.

I would like to give a hearty approval to the emphasis on repentance stressed by Vance Havner in his article, "The Three-Way Look" [April]. Certainly this is a missing note today. Let's have more . . . on this subject.—Elmer Murdoch, Swansea, Mass.

September, 1956



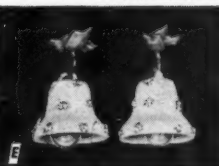
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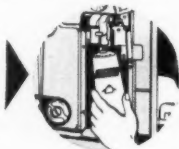
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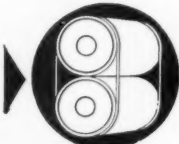
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ANSWER PANEL

Questions submitted by MOODY MONTHLY readers will be answered each month by "Your Answer Panel" under an arrangement whereby inquiries may be referred to members of the faculty and staff of Moody Bible Institute. Questions may relate not only to Bible interpretation and doctrine but to Bible related subjects such as missions and archaeology, to methods of Christian work or to spiritual problems. The editors reserve the right to select questions which they feel are of general interest. Anonymous questions will be disregarded.

Q. Will you please make clear a difference of opinion we have regarding the nationality of the disciples since it is stated that Judas was the only Jew and others were Galileans? — A.P.T., Florida

A. There was no difference of nationality among the disciples. Galileans and Judeans simply represented different localities in one nation—the Jews. The eleven who were of Galilee were as much Jews as Judas, the man of Keriot, which was in Judea. In Luke 23:5, the charge brought by the leaders of the Jews against the Lord Jesus before Pilate is stated in these words: "He stirreth up the people, teaching throughout all Jewry beginning from Galilee to this place" (italics ours).—Nathan J. Stone

Q. Where in the Old Testament is the principle set forth that if a woman does or says something of which her husband does not approve, and he does not rebuke her, he becomes responsible for the woman's wrong? Does this principle hold true today? — A.R.R., Illinois

A. Numbers 30 is devoted almost entirely to this type of situation. If the wife makes a vow, she must keep it unless her husband refuses to go along with her concerning it. Verse 13 is quite explicit that the husband has the authority to establish it or to make it void. Nothing seems to be said, however, about responsibility for keeping the vow resting directly on the husband if he failed to repudiate his wife's vow. It may safely be assumed, nevertheless, that as her husband he would share that responsibility with her.

The same principle would presumably hold true today, as there seems to be no good reason to suppose that such a principle would be changed either by the transition from law to grace, or by the change in the status of women from Moses' day to ours.—J. Arthur Springer

Q. An evangelist has caused some confusion about the Judgment Seat of Christ by preaching that all the sins of the believer in thought, word and deed since he has been saved will be placarded before the view of all at the Judgment seat of Christ, and he will have to answer for each one. We had thought his sins were taken care of at Calvary. What is your opinion? — A.M., Pennsylvania

A. The Lord Jesus Christ died over two thousand years ago as the sin-offering. John the Baptist exclaimed, "Behold, the Lamb of God who taketh away the sin of the world" (John 1:29). Hebrews 1:3 distinctly states that "when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Since Christ died long before we were born, His sacrifice must have atoned for all our sins, those committed before we were saved, and those committed after. Nowhere in Scripture is there the slightest intimation that Christ's sacrifice only atoned for the sins committed before we believed upon Him.

Hebrews 10:9-18 is a wonderful passage of Scripture which proves the efficacy of Christ's blood and the resultant forgiveness of all sin. Note a few of the verses: verse 10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all"; verse 12, "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God"; verse 14, "For by one offering he hath perfected for ever them that are sanctified"; verses 17-18, "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

A careful study of the passages of Scripture which speak of the judgment seat of Christ, (Rom. 14:10; II Cor. 5:10 with I Cor. A:9-15 clearly shows that the believer's works are being judged, not his sins. This place of judgment is where rewards will be given for faithful service. It has nothing to do with the sin question.—Robert H. Belton



Dr. Belton

A QUESTION FOR YOU

Proverbs 3:5, 6 urges the believer to "Trust in the Lord with all thine heart," adding, "in all thy ways acknowledge him, and he shall direct thy paths." What is involved in acknowledging Him in all your ways? If you have an especially meaningful answer which you can express in not more than 250 words, send it to MOODY MONTHLY, 820 North LaSalle Street, Chicago 10, Ill. Best answer or answers (as space permits) will appear in YOUR ANSWER PANEL for November.

Moody Monthly

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

*for and about
Christians*

Presstime Paragraphs

Fire of unknown origin destroyed the recreation hall and a nearby cabin at the Montrose Bible Conference Grounds, Montrose, Pa., early on the morning of July 31. Loss, including contents of a store located in the recreation building, was estimated at about \$7,000 by W. Douglas Roe, executive secretary of the conference association.

Children in danger of becoming juvenile delinquents ought to have a "religious probation officer," former President Herbert Hoover said in an interview in San Francisco.

Bradshaw Mintner of Washington, D.C., assistant secretary of the Department of Health, Education and Welfare, says that "an hour or two of religious education on Sunday morning is not enough" for children. His solution: "Families should give them more, but, since most families do not, the churches must supply the remainder. . . . I am a great believer in the necessity and desirability of the weekday religious education program. It should be greatly broadened and deepened."

Mission schools in Egypt operated by the United Presbyterians, the Episcopalians and other Protestant groups have announced that they will conform to the new law, effective at the end of the year, which requires all Christian schools to teach the Islamic religion to their Moslem students. Two British Protestant missionaries were expelled last July because they were found guilty of teaching Christianity to Moslem pupils.

A Norwegian merchant, returning from a business trip to Poland, reported that during the Pozan uprising demonstrators carried posters which read, "We want a return to religion."

Missionaries in Northern Rhodesia are faced with the growing popularity of a new religion—the Cult of Alice. Alice is a thirty-two-year-old native woman who claims to have a direct connection with God. Some sixty thousand natives have come to the village of Kasomo to hear her attack the New Testament and berate the missionaries.

The University of Hawaii will offer courses in religion for the first time this fall. The plan was made possible by the last legislature which provided the salary for a professor of religion in the university's budget.

Pollster Hints U.S. May Elect Roman Catholic President

The next President of the U.S. could be a Roman Catholic! At least, a survey of the present status of "political tolerance" reveals a marked increase in acceptance of the idea over the past sixteen years, with some 73 per cent of the voters now voicing "no objection" to voting for a generally well-qualified nominee of their party who happened to be a Roman Catholic by faith.

This report was released by Dr. George Gallup, director of the American Institute of Public Opinion, Princeton, N.J., who foresees that that question might influence this year's presidential nomination as it did in 1940 when former Postmaster General Farley, a prominent Catholic layman, was being considered for the top post by the Democratic Party.

The poll further revealed that the acceptance of a Roman Catholic presidential candidate is a growing concept—in 1940, 62 per cent of those polled were agreeable; last year, 69 per cent; and now 73 per cent.

U.S. Airlines Agree to Self-Policing on Liquor Service

In an apparent attempt to prevent Congressional action, U.S. airlines have decided to limit drinking on their planes. Domestic scheduled airlines have agreed to standardize their policies. This announcement was issued by the Air Transport Association less than one month after the House Interstate and Foreign Commerce committee had approved a bill that would have banned serving of liquor.

The new policy limits drinking. It provides that: no airplane will advertise that alcoholic beverages are available; that no more than two drinks will be served to a passenger; and that no drink will contain more than 1.6 ounces of any alcoholic beverage.

The agreement does not include serving of beer or wine. It applies to all flights between points in the continental United States and will remain in effect indefinitely.

Children Seen Leading to Integration in U.S. Churches

Many church doors remain closed to non-whites. This fact was revealed by a recent survey which discovered that the number of racially inclusive congregations has increased sharply in the last ten years. Nevertheless, some doors are being opened by children in churches where "open-to-all" vacation Bible school and summer camp programs are in operation.

A spot-check by the Department of Racial and Cultural Relations of the National Council of Churches turned up scores of churches whose doors were open only to whites: particularly Congregational, Presbyterian, Episcopal, Northern Baptist, Lutheran and Unitarian denominations. These churches are said to be mostly in "changing neighborhoods" in the bigger cities, or else are large city churches so well known that they draw congregations from all parts of the city.

(Item: 30 per cent of the members of Old North Church, Boston, Mass., "emphatically opposed" a suggestion made by their pastor that he be allowed to employ a Negro pastor as his assistant; notwithstanding the fact that they were almost 100 per cent behind a recent

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Raulston



Martin



Frykman



Richie



Odle



Palmer

• **PETER HOOGENDAM**, pastor of Philpott Tabernacle, Hamilton, Ont., Canada, has accepted a call to the pulpit of First Baptist church, New York City.

• **JOHN TATE RAULSTON**, presiding judge in the John Scopes "monkey trial" in 1925, died at his home in South Pittsburg, Tenn., last July 12, at the age of 87. Judge Raulston, during the ten-day, test-case trial in which Tennessee's law prohibiting the teaching of evolution was debated and upheld, overruled defense lawyer Clarence Darrow's objection to opening each day's session with public prayer and continued his custom of calling on a pastor to commend the proceedings to God's care.

• **RAYMOND B. MARTIN**, founder of Trumpetsound Institute, at press time was planning to return to Finland to complete arrangements made last year for a gospel sign project in that country. He also has invitations from Germany, Norway and Denmark, New Zealand and Australia. (In the U.S., Trumpetsound, with headquarters in Thief River Falls, Minn., has placed 900 12-foot gospel signs with Scripture texts on them along the highways in twenty-five states. Almost three million persons, estimates Martin, see his scotchlite gospel signs each day.) He expected to place signs near the Soviet border during his visit.

• **WILFRED C. FRYKMAN**, former chaplain of The Gideons, International, has been appointed director of the new Personnel-Public Relations Division of Scripture Press. SP is scheduled to occupy a new, modern office building in Wheaton, Ill., before the end of this year. Announcing the appointment, Victor E. Cory, president of the Sunday school literature publishers, declared that the new division has been added in keeping with their expanding operations and is making plans for the transfer of employees from Chicago to their new headquarters.

• **WILLIAM H. RICHIE**, retired executive secretary of the American Scripture Gift Mission, died at his home in Moorestown, N. J., last July. He was 71 years old and

had been with the publishing agency for twenty-five years before his retirement two years ago.

• **ROBERT WALKER**, editor of *Christian Life* magazine, has resigned as sales distribution manager of Scripture Press to devote full time to the activities of Sunday Magazine, Inc., of which he is president. (SMI, besides *Christian Life*, produces two newer publications, *Christian Bookseller* and *Christian Author*, and operates Christian Writers Institute.)

• **DON J. ODLE**, coach of the Venture for Victory team which toured ten Latin America countries last summer, reported that his basketball evangelists had reached the halfway mark in their tour "riding on a crest of a twenty-eight game winning streak without suffering a defeat."

• **ROBERT S. HARTNELL**, one of the three original founders of the Christian Radio Missionary Fellowship (Australia), has returned from a four-year stay in the U.S. where he studied the latest TV techniques. He is now affiliated with the Department of Technical Education as an instructor of future Australian TV technicians. Hartnell hopes that his present work will eventually mean that he will have many "friends at court" when evangelicals are ready to use TV in the spread of the gospel. CRMF recently celebrated the tenth anniversary of its founding.

• **GEORGE A. PALMER**, Philadelphia area radio preacher, after twenty-five consecutive years of broadcasting on the same station, has been informed that he will no longer be allowed to purchase time after his present contract expires at the end of the year. His Morning Cheer program, an hour-long daily devotional and missionary period, is heard in eastern Pennsylvania, New Jersey, Maryland, Delaware and New York. The decision to eliminate Palmer's paid broadcast from the station program schedule is not related to religious principles but is, apparently, management's attempt to provide a different type of program for the early morning spot.

request to financially support the Montgomery, Ala., bus boycott.)

Other findings: (1) Only about 10 per cent of American Negroes work and worship in predominantly white congregations. (2) Most of this 10 per cent is in association with white denominational brothers only in national assemblies or in regional or state organizational meetings. (3) About one out of every 200 Protestant Negroes in the U. S. worships regularly in churches with fellow Christians of another race.

Two Religious Film Producers Unite Forces

Two leading evangelical film producers have merged their facilities to form a new and expanded agency, combining the functions of production, distribution and exhibition of religious films.

The merger unites the Billy Graham Evangelistic Film organization and Great Commission Films. The new company, to be known as World Wide Pictures, will be centered in Hollywood. Dick Ross has been named president of WWP.

In announcing the merger, Ross—he produced "Mr. Texas,"

"Oil Town, U.S.A." and "Souls in Conflict" for Graham and many other films—declared: "With this bold merger of interests and skills, the religious film as a tool for evangelism comes of age. Long limited in many churches as principally a device for increasing attendance, these films may now be correlated into the evangelistic outreach of every church."

Immediate result of the merger: (1) Graham films, except new titles still to be produced exclusively by field representatives, will be placed on a rental basis. (2) Graham films will become available to TV program directors for local scheduling. (3) Graham films will be available to local theater-managers for showing under controlled circumstances. (4) WWP is now "the largest evangelical film enterprise ever attempted."

Appalachian Workers Seek Church Co-operation

An Appalachian Religious Workers Conference was formed at Berea, Ky., by representatives of eight Protestant denominations. The conference will study the problems of people in the mountains of Kentucky, Tennessee, Virginia, West Vir-

Moody Monthly

ginia, North Carolina, Alabama and Georgia, seeking ways in which the churches can help them.

About eight million persons live in the study area, some seven million of whom are in rural areas or communities of less than 50,000 population. Less than half the number are church members. The new organization will seek a grant of \$200,000 from some foundation for a study of the economic, health, education and religious needs of the Appalachian people. Berea College, described as "a completely independent but deeply religious institution," will be headquarters of the project and all the state universities in the area will be asked to help in the research.

Dr. W. D. Weatherford, Berea College trustee, told the representatives of the various denominations who gathered at Berea for a week-long conference that the Appalachian people have characteristics which fit them to be leaders in a forward Christian movement. "One hundred years of dealing with the sons and daughters of these sturdy folk here at Berea," he said, "convinces us that they have sterling qualities, and that once they are led to give their hearts to Christ there will be no more loyal and faithful Christians to be found anywhere in America."

It was pointed out, however, that in some counties less than 15 per cent of the people have any church affiliation. One speaker said that, in spite of their background of sturdy Protestantism and their staunch faith in the Bible, the people in many churches seldom hear Bible teaching concerning evangelism and stewardship.

German Youths Resist Communist 'Dedications'

Efforts of the Communist government in East Germany to push "youth dedications" as a replacement for church confirmation have resulted in only 4 per cent response among Saxony youths who have boldly shunned the ceremonies.

The Evangelical Church in Saxony, one of the largest East German churches, reported that although Communists tried hard to urge their form of "dedication" upon the youth, only 2,000 children of the state participated in the Soviet rites while 49,000 were confirmed by the church.

The dedication ceremonies, first urged upon the young people of East Germany in 1955, have been condemned by both the Evangelical and the Roman Catholic churches of Germany as incompatible with the Christian faith.

Urge Huge Budget for English Church Schools

The Council for Education of the Church of England has received a twenty-five-year plan for aid to church schools that would require about twenty-eight million dollars to put into operation.

The ambitious plan was presented at a church assembly in Westminster. It asked the church commissioners to approve the funds at the rate of almost ninety thousand dollars a year to help the church schools.

The council pointed out that the number of state-church schools has dropped 743 in the past eight years, and warned that the disappearance of church-aided schools for the nation would immensely weaken the churches' educational influence. (Item: Some 2,500 Anglican schools receive government funds because the Church of England is a state church, Roman Catholics have 2,000 church schools, but do not receive government funds.)

Australian Newsboys Ban Immoral Literature

Newsboys in Australia have joined a fight against immoral literature. They have refused to handle some twenty magazines—mostly issued by American publishers—on a list they have themselves compiled as being "too filthy to handle."

When news agents give them copies of the blacklisted magazines the boys return them without having displayed them or offering them for sale.

News agents are complaining, even threatening legal action, but the newsboys just grin a little wider each time they hear that sales of their self-censored periodicals have fallen off sharply.

Pastor and Patrolman Exchange Positions

Because an Indianapolis, Ind., pastor jaywalked across a downtown street, Traffic Patrolman Wallace M. Hollander preached a sermon to a startled congregation.

Mission Covenant Officials Fly on Turkey Wings



Executives of the Evangelical Mission Covenant Church of America are now airborne—"on turkey wings!"

Because Wallace N. Lindscoog, operator of the largest turkey hatchery on the West Coast, believes they will save considerable time attending to denominational work in thirty-four states and five provinces of Canada, he has given them his personal plane—a Beechcraft Bonanza. Another layman—he supplies the eggs Lindscoog hatches—will pay the salary of the pilot who will fly the executives to their future appointments.

The aircraft was dedicated at the seventy-first annual meeting of the church which met in Chicago. Shown in the photo above are Mr. Lindscoog (right) and Dr. Theodore W. Anderson, president of the church group, accepting the plane keys from the former owner.

Delegates to the convention adopted an annual budget of \$545,000 for foreign missions and \$188,000 for home missions. There are now 55,000 members in the denomination.

When Pastor Clarence B. Blekking disregarded a traffic signal at a busy intersection, the patrolman handed him a safety tract which read:

"The Lord gave you a body. Don't jeopardize it by trying to pit your hundred-plus pounds of skin and bone against 4,000 pounds of steel. A thirty-second wait may be short, compared to eternity."

Impressed himself, the pastor decided his entire congregation should hear Patrolman Hollander.

Elsewhere, in a letter to all pastors in Arizona, Governor Ernest McFarland said: "Each week throughout our state, people assemble to worship God and pledge themselves to serve Him and their fellow men. During the rest of the week, however, many of them rampage recklessly and carelessly on our highways with utter disregard for the rights and lives of others."

The Governor also observed that Christians have a moral responsibility to obey traffic laws, and asked the clergymen to help impress upon their congregations the need of reducing the traffic death toll.

Ancient Athenian Marketplace Restored

Visitors in Greece are flocking to study a new sightseer's attraction now that a costly excavation job is completed. Funds from the Rockefeller Foundation have made possible the uncovering of the agora, or market place of ancient Athens. This is where Paul preached the gospel in the first century.

The site was buried deep beneath a housing area in modern Athens. Ten years ago, the property was purchased and the buildings removed. Archaeologists, under the supervision of the American School of Classical Studies, have about completed the excavation and reconstruction job.

A museum on the site will be dedicated this fall, and visitors will be able to visualize Paul's visit as recorded in Acts 17. (Item: From the market place site, one can see Mars Hill, another famed preaching spot of Paul's.)

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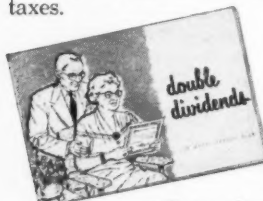


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Editorials

The Test of Faith

A current topic of debate in the liberal weekly magazine *Christian Century* has centered around the matter of whether Billy Graham is good or bad for Christianity. A leading opponent of Graham and the Graham approach—to no one's surprise—is Union Theological Seminary's Reinhold Niebuhr, closely identified with neo-orthodoxy.

Niebuhr's primary concern, judging from the statements we have seen, is that Dr. Graham and the evangelical approach, in spite of their effectiveness, emphasize personal salvation to the detriment of the broader aspects of Christian responsibility. "An individualistic approach to faith and commitment," he declares, "inevitable as it may be, is in danger both of obscuring the highly complex tasks of justice in the community and of making too sharp distinctions between the 'saved' and the 'unsaved.'"

One Graham defender is Dean Elmer George Homrighausen of Princeton Theological Seminary, who points out that Dr. Graham "does break through into human personality and seems to give thousands of Protestants a dynamic gospel which highly intellectualized and organized Christianity fails to give." Continuing, he says, "Where are the new orthodox evangelists? I have, frankly, been disappointed in [new-orthodoxy's] inability to lead the way in the revival or rebirth or restoration of a relevant Protestantism in the local church."

Evangelicals will at once sense the logic of the latter argument. The proof of a living, dynamic faith lies in its power to reach out to others. But lest we become complacent, perhaps we should ask ourselves how fruitful is our faith? Where is the effective evangelism in the life and testimony of the individual Christian of our group? Billy Graham's evangelical faith is bearing fruit. And Charles E. Fuller's and a number of others we could name. Let us thank God for each one. But what about our own?

Within Our Reach

To most evangelicals a Sunday school is as essential to a church as bread is to butter. But it is equally true that the majority of evangelical Sunday schools are only partially effective. And sad to say, too many of us expect them to be that way.

Preparation of the "Building Better Sunday Schools" section in this issue has reminded us very forcibly once more that Sunday schools can be effective—in reaching out, in arousing interest and enthusiasm, in teaching and evangelizing, in enlisting believers in effective Christian work.

The price of a good Sunday school is closely linked with the vision and training of church leaders. Good Sunday schools are living evidence that there is a right and a wrong way to carry on this phase of Christian work. If Sunday schools are to be what they can be in a day of rapidly increasing child population and growing challenge, two things must happen: at least a nucleus of workers must be given vision and know-how, and then these elements must be transmitted to the Sunday school staff in its entirety.

An effective formula for many churches seems to have been the inspiration of one or more Sunday school con-

ventions, the continuing instruction provided by a teacher training program and the weekly or monthly stimulus of a well-conducted Sunday school workers' conference. Along with these, of course, in every case there must be hard work—in prayer, preparation and visitation.

All these things are well within the reach of virtually any Sunday school, whether small or large. Their cost to the cause of Christ and to the individual church is far, far less than the cost of half-hearted perfunctory operation.

Job for Parents

This month's NEWS REPORT quotes an arresting statement by Bradshaw Mintener, assistant secretary of the Department of Health, Education and Welfare, on the need for religious training. Says Mr. Mintener: "An hour or two of religious education on Sunday morning is not enough for children. . . . Families should give them more, but, since most families do not, the churches must supply the remainder." He then goes on to urge the strengthening of weekday religious education.

Mr. Mintener's statement has a double edge. It should encourage thought and effort in developing more adequate programs of weekday Christian training. But it should also take root in the minds of Christian parents.

As assistant secretary of the Department of Health, Education and Welfare, a federal department with special responsibility for study of the juvenile delinquency problem, it may be assumed that Mr. Mintener is quite familiar with the recommendations of sociologists, psychologists and child specialists concerning this subject. And it is significant that he not only speaks of the need for more religious training, but that he mentions the need for such training in the home.

Is not this in truth a tragic lack, even in the homes of otherwise consecrated Christians? Outside pressures on the home, changes in family life and the habit of delegating child training to the school and church have all combined to obscure the words of Deuteronomy 6:6-9:

And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

Where this command is ignored, children are not only deprived of instruction which is most meaningful when it comes from the overflowing hearts of godly parents, but the very neglect of such teaching speaks more loudly than words as to what is really important in parental thinking.

Now that the family is settling down to more routine living, there is no better time to begin some regular and systematic plan of Bible instruction for the family.

A definite purpose and program together with a definite time for such instruction are, of course, essential. Family devotions which include Bible reading (or in the case of smaller children, Bible story reading) and prayer are basic. Unless this devotional time is made exceptionally profitable, however, it should not be considered as sufficient. Doctrinal instruction (the book, *Devotions for the Children's Hour*, by Kenneth N. Taylor, Moody Press, is excellent), Scripture memorizing, perhaps a study of questions and answers such as found in a good catechism will all be helpful in their proper place. Older children may be guided into the reading of Christian biographies and other instructive Christian reading according to their interest. The opportunities of family conversation should not be neglected. Finally, instruction should be supplemented from time to time by talks with each child con-

cerning his personal needs and growth.

There is no satisfaction to compare with seeing one's family grow in their grasp and appreciation of spiritual truth. This will be the norm rather than the exception in Christian homes if parents, and particularly the father, meet their responsibility for such instruction.

Home teaching is never easy, but it can be done. If the public schools were to close tomorrow with no further class instruction possible, parents would find a way to teach their boys and girls the rudiments of secular knowledge. Can we do less in the things which affect their eternal welfare?

Entertaining the Kiddies

That radio and TV programs in the Los Angeles area are getting no better, at least from the standpoint of being fit fare for child viewers and listeners, is the obvious conclusion of the sixth annual survey of children's radio and television programs. The survey was recently conducted in that West Coast city by the National Association for Better Radio and Television.

According to a summary presented in *Newsweek*, the report charged that there were thirty-two half-hours per week of crime programming which could be described as "objectionable" or "most objectionable," an all-time high. An additional twenty-five hours a week of crime Westerns brutal enough to be rated "objectionable" were also mentioned. Significantly, it added that more and more sponsors selling adult products are advertising on these "children's" programs.

Most interesting, however, is the fact that the NABRT report singled out a number of children's programs which it wholeheartedly deplored. These included such juvenile favorites as "Captain Midnight," "Jungle Jim," "Flicka," "Long John Silver," "Tales of the Texas Rangers," "Rin Tin Tin" and "Sheena, Queen of the Jungle." Among the reasons given for disapproval were: suspense, horror, portrayal of greed, violence, brutality and indifference to death and bloodshed.

All of which leads to at least two common sense conclusions: Commercial radio and television, as well as the sponsors who provide financial support, are as a rule far less sensitive about the fare they provide for children than they are to fluctuations in listener or viewer audiences. And parents whose children are watching or listening to "children's" programs will do well to make periodic checkups as to what these programs are providing on radio as well as TV.

Dangerous Bypath

The allegorical Christian in *Pilgrim's Progress* found many routes which turned him aside, bringing delay and sorrow. And this also is the lot of Christians in our day.

For modern believers, one of the most common detours is the way of too much introspection. To be sure, the path of self-examination and self-concern looks good at first. It is scriptural to be concerned about searching out one's own shortcomings.

Many find, however, that it is but a short distance to overpreoccupation with his own salvation, dependence on himself, and increasing blindness to the greatness of Calvary's purchase. How quickly our foolish hearts forget that only "he who hath begun a good work in you" can "perform it until the day of Jesus Christ" (Phil. 1:6).

For those who find themselves on the byway of introspection, we commend Luke 17:7-10. We are servants: God is not at our beck and call to do our bidding. We belong to Him. He has redeemed us; our salvation is in His hand. Obedience we must give, but it is an obedience which looks back to the finished work of Christ. Such obedience trusts without a thought of tinkering with what is His to carry through.

Appointment with I Corinthians

As many a Christian has discovered, there is no better way to gain a grasp of the Scriptures than to read and re-read them, a book at a time, thoughtfully and prayerfully. For more than a quarter of a century, therefore, MOODY MONTHLY has been glad to share in announcing the annual Bible Mastery Campaign held each fall to encourage this kind of reading and re-reading of designated Scripture portions.

This year's Scripture portion will be I Corinthians. Since the program proposed calls for reading at least four chapters daily, those who take part for the entire month will read the book through at least every four days, or approximately eight times during the month.

This year again a detailed explanation of the program, plus a committal card and Bible bookmark, will be mailed free to anyone sending a stamped, self-addressed envelope. (Address: Charles Hoffmeister, 3601 California Avenue, Seattle 16, Wash.) Supplies in larger quantities are available at cost.

The Word of God is living and powerful. If you have never studied it by reading and re-reading a book at a time, we especially urge you to take part in this year's Bible Mastery Campaign.

Coming Next Month

FISHING IN ISRAEL

She had no money. She did not know the language. Her children were reluctant to see her travel so far—but God was telling her to go to Israel. Next month's true story of witnessing in the Holy Land will thrill your heart and encourage you in your own witness.

MISSION FIELD IN YOUR NEWSPAPER

Have you ever wanted to help the people you read about in your newspaper? It's easier than you may think—and much more rewarding. Watch for this special article in the October issue which gives the "how" and "why" of effective witnessing by mail.

AND THE 1956 CHRISTMAS PROGRAM

If you were one of the many readers who rejoiced in last year's MOODY MONTHLY Christmas program, it's good news that another is on its way! THE THREE GIFTS OF CHRISTMAS is another Christmas program with a message by the same author.

Why Christian Schools Need Your Help

An interview with
Stephen W. Paine
President, Houghton College

*More and more the U.S. is
showing its concern for the
problems of education.
But are you aware of the
special problems which lie
at the doors of
Christian institutions?*

Increasing talk about more help from industry for higher education, along with history-making grants of funds to colleges and universities, underscores the seriousness of the problems facing institutions of higher learning. Christian schools, far from being immune to the difficulties facing U.S. education as a whole, feel many of its problems with special keenness. This fall as colleges and Bible institutes prepare to open their doors once more MOODY MONTHLY presents the following interview with Dr. Stephen W. Paine, for nineteen years president of Houghton College, Houghton, N.Y. Dr. Paine was invited to Houghton as an instructor in 1933, shortly after being graduated from the University of Illinois. He had received his B.A. degree from Wheaton College in 1930. In 1934 he became academic dean of Houghton and in 1937, following the death of Dr. James S. Luckey, he became president. He is lay vice-president of the Wesleyan Methodist Church of America.

Q. Dr. Paine, it's just possible that someone who reads this will be wondering what we mean by "Christian" schools and colleges. Can you explain?

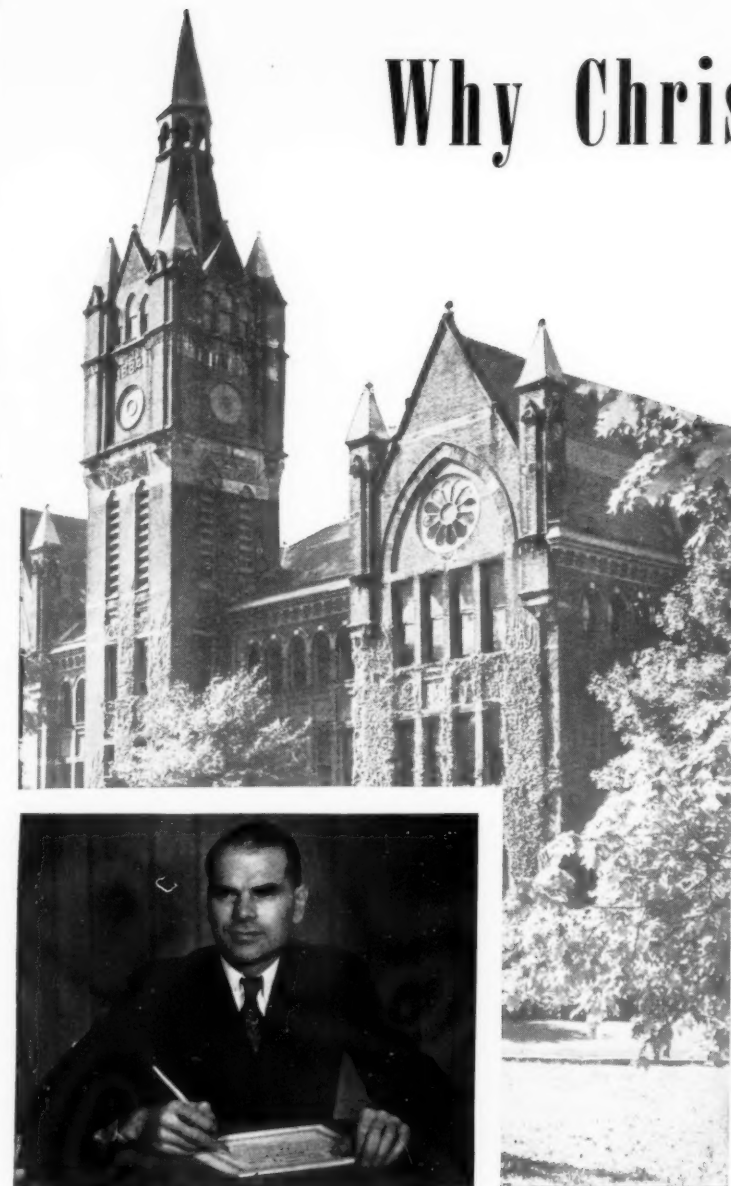
A. The schools we have in mind are those generally termed "evangelical." Not only do they have a statement of faith in harmony with the historic position of the Christian church, but they take that statement of faith seriously. They also maintain standards of conduct on their campuses which they feel are implied in a Biblical faith.

Q. And this, of course, includes various types of evangelical schools?

A. Yes—liberal arts colleges, Bible institutes, Bible colleges, academies and secondary schools.

Q. Would you say that the problems facing such evangelical schools are different from those confronting private schools and colleges generally?

A. These schools are part of the general education picture in the United States. Therefore they are involved in the same general problems. Of course there are certain problems



At the base of the Christian school's problem

is the long shadow of inflation



Westmont College, Santa Barbara, Calif. Christian schools across the country are challenged by a steadily rising tide of students.



New Campus, Western Bible College and Theological Seminary, El Cerrito, Calif. Such schools share an important Christian task.

peculiar to this or that college or school, some of them no doubt due to its standards of faith or life.

Q. Briefly, what would you say are the big problems facing these institutions?

A. There are many, of course. Two of the most widely recognized are increasing demand for higher education on the one hand and rapidly increasing costs on the other.

Q. The growing demand of which you speak is linked with recent growth in population, is it not?

A. Yes. The higher birth rate since 1940 assures us a startling growth in college population during the next twenty years. Some 2,740,000 students were in the back-to-school trek last fall according to the U.S. Commissioner of Education. And the number of prospective students is still increasing.

Q. And what of the other problem you mentioned—costs?

A. This to my mind is the basic problem facing our

evangelical schools and colleges today—the tremendous pressure of the inflationary spiral which has increased costs of operation by nearly 100 per cent since 1939.

Q. But business and institutions as a whole have had to meet inflated costs. Why can't schools and colleges simply raise their fees so as to keep up with the spiral?

A. Tuitions in general among private schools have gone up—some 70 per cent on the average since 1940. Many private college administrators are afraid they are at a point where deserving students may be priced out of their classrooms.

Q. No doubt this also means a stronger pull toward the tax supported college and universities where tuition is lower.

A. Very definitely. During these same inflationary years there has been an increasing public assent to the proposition that higher education should be placed within reach of all those qualified. As a result, there has actually been an average decrease in tuition in tax supported colleges and universities.

Q. Then one of the serious effects of the present financial situation is that it tends to divert some promising Christian young people from Christian training in Christian schools.

A. Yes, I believe this is a reasonable deduction from what we have already said.

Q. Is tuition the major source of income for most evangelical schools?

A. For the average school—yes. Especially within the college group. I do not have figures for evangelical colleges alone, but one study of liberal arts colleges in general in the Midwest reported that nearly 55 cents out of every dollar of income was from tuition. About 24 cents out of every dollar was from endowments and approximately 21 cents was from gifts. I might add that most of our evangelical colleges are comparatively young and have but small endowments. Thus in some cases tuition has to provide 75 or even 80 per cent of the total cost of operation.

Q. Have such schools been able to operate in recent years without deficits?

A. Many have not. The study I just mentioned reported that as many as half of the liberal arts colleges surveyed are operating in the red. Others are avoiding it only by curtailing their services or by emergency economies such as postponement of needed raises in faculty salaries or items of plant maintenance. Some are drawing on capital or reserves or borrowing to meet immediate needs.

Q. Have any of these expedients reached harmful proportions?

A. Obviously each of them has damaging effects. However educators and business leaders are most alarmed over the item of low faculty salaries. Donald C. McGraw, president of McGraw-Hill Publishing Company, writes: "It is obvious . . . that if no grave deterioration in the intellectual performance of our colleges and universities has occurred so far, it is because we have been living on borrowed time. It is time borrowed from faculty members who have, in effect, been subsidizing these institutions by their financial sacrifice" (Pamphlet, **Business Aid to Our Colleges and Universities**).

I think it is significant that the Ford Foundation in announcing \$210,000,000 in grants to liberal arts colleges and universities last December took particular pains to specify that these grants were for strengthening faculty salaries. The thought was that the rather moderate income from these grants (which must be kept invested for at least ten years and only the interest used) would not only be of direct help but would inspire like assistance from other sources. Several evangelical colleges are benefiting from these grants—in fact all which are regionally accredited.

Loyal and devoted faculty members

are subsidizing schools by personal sacrifice

Q. But haven't college teachers received some increases since 1939 and 1940?

A. Yes, although a general figure is not available. At Johns Hopkins University, for example, salaries of professors increased 45 per cent between 1940 and 1952. But since living costs in Baltimore rose 90 per cent, these professors in effect suffered a cut of 25 per cent (Council for Financial Aid, *College Faculty Salaries*, p. 4).

The McGraw-Hill pamphlet previously cited presents a chart showing that in terms of buying power faculty salaries on the average have dropped 5 per cent from 1940 to 1954. Meanwhile remuneration (in terms of buying power) has advanced 48 per cent for industrial workers, 10 per cent for lawyers and 80 per cent for physicians. The Ford Foundation (1955 *Annual Report*, p. 12) estimates that from 1939-40 to 1953-54 while the real personal income for the nation as a whole was rising on the average of 64 per cent, salaries for all faculty ranks at private colleges and universities was dropping 12 per cent.

Q. How do the faculty salaries paid by our evangelical colleges and colleges compare with those paid by private colleges as a whole? Are there any reliable figures available?

A. No figures which one can regard with finality. Naturally, there is some reticence to have the inadequacy of salary scales made a matter of general information. However, as we discuss the subject among ourselves and deal with faculty members moving from one school to another we know in a general way what is being done in our group.

Q. On the basis of your knowledge of what is typical can you give us some kind of comparison between salary scales in evangelical schools and colleges and those in other types of schools?

A. I think this can be done if we keep in mind that such figures are suggestive rather than definitive. There is a very considerable span in the salaries paid, so we should call these figures "typical" salaries. Figures on salaries paid by universities and private liberal arts schools can be based on certain recognized studies.* Those for evangelical colleges, as already indicated, are from my personal knowledge as to what some

of these institutions are doing. And for interest I would like to add a column showing typical salaries paid to high school teachers in New York state. The lower salary listed is that paid to teachers with from one to three years' experience, the higher is the remuneration for teachers with from ten to fifteen years' experience. This, then, is the table:

Large State University	Av. Private Liberal Arts	Evangelical Schools, Colleges	New York High Schools
\$3,700	\$3,300	\$2,500	\$4,000
7,000	5,500	4,000	5,800

Q. What should these figures mean to the average evangelical Christian?

A. Of course basically, they emphasize what we have just been saying. Teachers in evangelical schools are receiving perhaps \$1,000 to \$1,500 a year less than teachers in the general liberal arts field—and as much as \$3,000 a year less than what they would receive in a tax-supported state university. It is also interesting to notice that our average New York high school teacher in the classifications cited earns more than the instructor in either the evangelical college of the general liberal arts school. Even allowing for fluctuations around the figures given, a four-year-college graduate can often walk into a high school teaching position which pays more than was paid to his major professor in college—perhaps a man with a Ph.D. and [Continued on page 45]



Main lobby, King's College, Westchester, N.Y. Christian schools face many of the same problems which confront secular education.

Many administrators fear that deserving students may be priced out of their classrooms. Photos by A. Devaney and Blackmer Humphrey



*I felt I would do well
to have a foot of ground just inside
the gates of heaven.
Then, in the meaning of
a single word, I found my answer!*

The Road to the Knowledge of God

By WENDY PINE

I WONDER if anyone else in the world has the same difficulty with the English language that I have? If there are very many who do, I would not blame any pastor if he sometimes felt like putting his Bible down, shaking his head, and walking out of his pulpit. It does not seem possible that a misunderstanding of just one English word could be responsible in large part for years of failure in a Christian life, or could keep a child of God from walking victoriously on the road to the knowledge of God. Yet it happened—to me. But let me go back to the beginning.

The beginning of any Christian life takes place when a person accepts our Lord Jesus Christ as his personal Saviour and is born again. I was born again when I was seventeen. I passed from death unto life, from absolute futility to what I expected would be a life of purpose and fulfillment.

There I was, a born-again Christian, all shiny and new. And right there is where my difficulty began. What was the next step? After conversion—what?

Of course, I was baptized and joined a church. We had a wonderful pastor, and under his ministry I learned many things. I found that God has a plan for the ages, that Christ is coming again! I became acquainted with some of the great doctrines of the faith and grew in the knowledge of the Word. This was fine, but personally, I did not really know God.

At the time when I needed a highchair, a bib, and a great big bowl of spiritual pabulum, I was fitted with the seven-league boots of service. I sang in the choir, taught a Sunday school class, was head of a department in vacation Bible school, and finally ended up working with a group in the college class.

All this time I became increasingly

conscious that something was missing. I was not always on the inside what I appeared to be on the outside. Inside I began to feel hungry. I felt there must be something higher and better for me than I was experiencing.

I sought for some kind of inward experience that would conquer all my weaknesses and fears, that would set me on fire for God and make me like others I had seen. I wanted a closer walk with God, and a definite call.

I went to the teacher of our college class. He was a student at a Bible institute.

"Look," I said, "I've gone just about as far as I can go, and I am not satisfied. It must be that I need more of God's Holy Spirit. Can you tell me how I can be filled with the Spirit?"

He gave me a little booklet entitled, *The Secret of the Spirit-filled Life*. I read it. But it went right over my head. I just didn't get it.

I decided to go to Bible institute. It was rich over there. There I surely would find out what was missing in me, and what God's will was for me. There I surely would get a call to some special type of service.

I would not trade my year at the Institute for all the tea in China. It was wonderful, and the Word of God was so opened to me that I never have lost the vision I gained of its tremendous heights and depths and widths. But I didn't get my "call."

♦ So far, all along my Christian journey I had heard occasional mention of the word "surrender." There had been consecration meetings at the church, and I had gone forward at least twice to give my all to the Lord, each time with eager heart hoping that this time it would really "take," that something would hap-

pen inside of me and I would come away a different person. But it never did.

On one occasion at the Bible institute a minister gave a strong sermon on following Christ "without the camp," and issued an invitation for all who would, to stand. The entire student body arose—all except three, and I was one of the three. If I had stood, it would have been only because almost everyone else was doing so, and I had nothing for which to stand. I had done this before and nothing had happened. I felt nothing then.

At the end of my first year at Bible institute, I decided I must leave. I was attending on other people's money, and since I was not preparing for a definite place of service, I felt that I should get out and go to work. It's the only time I ever cried when school closed.

Years passed. Then came a unique opportunity to serve God. There was an attempt on my part to go forward in my own strength, believing that I was going in faith and obedience. There was a crash—and failure. It left me in darkness and bewilderment, wondering "Why?"

"Oh Lord, I have looked so long for something," I said, "and I can look no longer." I gave up. As far as I was concerned I felt I would do well to have but one foot of ground to stand on, just inside the gates of heaven. I was sure I would never be able to testify for my Lord again, for how could I point others to victory when I myself have never really found the way?

♦ How long this continued I do not know; it seemed ages. Then one day a missionary, Mrs. Ruth Stull, spoke at our church. She said something like this: "Since we are nearing the end of a mis-

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*A Christian psychologist
throws light on another basic
problem of the divided home*

By Clyde M. Narramore



IS YOUR MATE UNSAVED?

Seek Good COUNSEL

IF you have a marriage problem, the most natural thing in the world is to look for advice. Millions of people do it every week. But you will be far more likely to find unsound counsel than counsel you can trust.

I am talking now to the Christian man or woman I addressed in my earlier article—the husband or wife whose home problem stems primarily from the fact that he or she is a Christian, trying to live happily with an unsaved mate.

In such a situation you may well be showered with advice—if you wish to take it. This may range from the witty pronouncements of the lovelorn column in your morning newspaper to the psychology-based guidance of the marriage counselor. Between these extremes will be the advice—some good, some bad—to be found in secular magazines and popular books and the well-meant opinions of friends, neighbors and acquaintances.

None of these can be relied upon unless they recognize the basic fact that yours is a spiritual problem. For you, a solution is not contingent on this or that approach but upon the salvation of your marriage partner.

♦ **THERE** are three basic mistakes the Christian may make in seeking advice. Perhaps the most common is the mistake of following incompetent counsel.

Marie had no intention of looking for advice the morning she answered the knock at the back door. But her heart was heavy with her problems as she greeted the laundry man with a forced smile. He was friendly and sympathetic, and she soon found herself pouring out

her troubles, seeking his advice.

The laundry man in turn wanted to help, so he appeared several times a week to offer advice. Before she realized it, Marie was making plans based on unsound and ungodly counsel. In her attempt to conceal her difficulty from her pastor and Christian friends, she became dependent upon one already twice divorced and miserable himself!

Another common mistake is that of seeking professional counsel from non-Christians. John and Helen, for example, determined to get their advice from a competent authority. The marriage counselor to whom they went was a prominent psychologist—but he was not a saved man and therefore could not see the basic problem existing between the one, a Christian, and the other, a non-believer. His conclusion was that John and Helen were simply not compatible.

"Get a divorce," he advised.

No one would deny that this psychologist was well versed in his field, but he was totally unaware of the wisdom of God as revealed in the Bible. Had he been a Christian, this couple would have been guided into a happier lifetime solution.

Still a third common mistake is that of seeking opinions from many different people. Those who do so usually find there are as many "remedies" as there are advisors. To take your own Gallup poll and follow the recommendation of the majority usually does little more than add confusion to the already difficult situation. And more than likely the majority will be wrong. Job did not find the solution to his problem until he rec-

ognized the limitations of his friends' advice and turned to God. And then he saw that his very counselors were in need of help.

Although it is possible to receive counsel from one who is not a Christian, the believer must be alert to the danger of relying too much upon human wisdom or of following advice which runs counter to the aims and purposes of the Christian life. "Blessed is the man who walketh not in the counsel of the ungodly," says the psalmist (Ps. 1:1). Ungodly counsel is not for the Christian who longs to have God use his testimony and move in his life and home affairs. Above all else, the Christian in the divided home must be prepared to commit himself without reservation to God's will in his life in every detail, and then to depend on Him.

♦ **THIS**, of course, does not mean that there are not those to whom you may go for counsel. Possibly the most natural choice of one in whom to confide is a pastor—ordinarily your own, but in extreme cases perhaps another of your acquaintance. More and more by training or experience, many pastors are acquiring some degree of skill in counseling. In any case they will appreciate the true nature of your problem and help you seek God's will in your home situation.

Then there is the Christian psychologist or psychiatrist. Unfortunately there are too few of these throughout the country, but the number is growing. Such persons will combine the Christian point of view so essential with a keen awareness of personality factors and with clin-

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In the Body of Christ distinctions disappear

and the purpose becomes plain

The Temple's Commission



This is Part III in a series. In Parts I and II it has been shown that the inspired apostle used as a point of contact between himself and his Ephesian readers the great temple of Diana, one of the world's wonders, which forms a basis for his teaching throughout the letter. After dealing with the church's glorious conception and construction, the present article goes on to discuss its commission.

OVER against the picture of man's ruin so starkly drawn in the second chapter of Ephesians, God presents the only existing hope, based solely in fact that He is rich in mercy. It is by virtue of this that the rough and unsightly material becomes in the Builder's hand a beautiful structure, worthy to be admired.

The contrasts in the chapter are star-

ling, and the building as it finally emerges seems hardly possible from the description of the original material. For those who were dead in sins are made alive with Christ. Those who walked according to the course of this world are raised up with Christ and sitting with Him in heavenly places. Those who were afar off are made nigh by the blood of Christ.

Those who were aliens from the commonwealth of Israel and strangers to the promise are now reconciled unto God and made one with the covenant people, so that now in this new body both have access by one Spirit to the Father. Those who at first were strangers and foreigners are now fellow citizens with the saints and of the household of God. They are now built together like a great edifice, Christ Himself being the chief cornerstone (Eph. 2:19).

From the word "therefore" (v. 19), which throws us back to the whole argument that precedes, the chapter goes soaring into a description of what God is accomplishing with this material which was once useless but is now usable in His hands, and the passage ends in a great burst of praise. So, from the sorry picture with which it began, the chapter closes with a vision of beauty, a glorious building fitly fraxed together, with foundation and chief stone and the stones of it builded together into a holy temple.

✦ Now that the building has been planned and constructed, the purpose of the structure is announced. This is the burden of chapter three. There must be a function. There must be a reason for this divinely planned and built edifice. We do not have to look far for it.

As Paul contemplates the church, he cannot help reverting to a personal experience. It was the experience of his

call to the ministry and his divine appointment as an apostle to the Gentiles. In proof of this divine authority for his office, and for such a revelation as he is now committing to a letter, Paul inserts into his account of the church a parenthetical passage, running from verse two to verse thirteen.

In this passage he states that God has called him to give to the world a revelation of tremendous import. He declares that this revelation is a "mystery" not known to any of the Old Testament saints. It was, therefore, a truth hitherto withheld or "hidden in God," but now revealed.

When one looks in the Old Testament for some revelation of the church, one looks in vain. This mystery formed no part of the revelation of former ages. According to the context the mystery is stated to be "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (3:6).

This is a startling revelation for a people without promise. But the promise that Jews are to partake with Gentiles in the one body is just as startling and just as unheard of in all the Old Testament. Verse three to verse nine of this chapter states clearly that the church is a wholly new thing, different from Israel in almost every detail.

So, as we see the great structure rising—planned and built of God—we ask: What is its purpose? What is expected of it? The commission is clearly stated in chapter three, verses nine and ten:

To make all men see what is the fellowship of the mystery . . . that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.

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The Church—the Temple of God

A Study in Ephesians

By Charles Ferguson Ball

Building Better Sunday Schools



A Special Section

for

Bible School Workers

(Combined with Idea Notebook)



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Sunday School Conventions Sow Dreams

**A Christian Education Board for
Your Church**

These Workers' Conferences Work

**Setting Up Your Teacher Training
Program**



The Soul of

By Paul S. Rees

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How do you see the boys and girls, the men and women, who sit in your Sunday school class? There they come! After the opening exercises they enter your classroom. They come from different kinds of homes. They represent different economic levels. Some live on one side of the tracks and some on the other. All of them need the message you have to give. But teacher, you will never be the ambassador of

concerned about *exemplification*. What kind of example am I setting as a teacher? That is a bigger question than "What did I get out of the teacher training course?" or "What did I gather from that recent book on classroom methods?"

Notice Paul's word to young Timothy. Writing in I Timothy 4:12, he says: "Be thou an example." The soul of the teacher must concern itself with this responsibility for exemplification. There is a story about a preacher who was mistaken for a physician at a social gathering. "Where do you practice, doctor?" he was asked. The minister chuckled. "Oh, I don't practice," he replied. "I preach!"

That is a fine touch of humor, perhaps, but, alas, it speaks of something that is all too real and tragic in the lives of some of us. There is an inescapable responsibility that rests upon the preacher and teacher to embody what is taught. "Be thou an example of the believers," Paul writes, and then he brings it right down to particulars, adding "in word," or as Weymouth has it, "in speech."

"In speech"—that is important. Do you know that many a Sunday school teacher across the long years has hurt his influence just by telling one little off-color story?

And we should be careful in our use of adjectives. How prone we are to exaggerate! Preachers, I'm sorry to say, are especially prone to do it. One of the finest disciplines any speaker can practice is the discipline of deletion. Delete that extra adjective, especially the superlative. So often, you know, they just aren't true. In brief, be careful of your use of words. They are your stock in trade. You must use them all the time.

Furthermore, the teacher is to be an example, Paul says, "in conversation," that is, *in conduct*: "in charity," or love; "in spirit, in faith, in purity" (I Tim. 4:12).

How much it means to the people with whom we work as teachers, whether young people or adults, if we really have love, the sign of discipleship, in us! "By this shall all men know that ye are my disciples," Jesus said, "if ye have love one to another." But if we are mean and jealous and quarrelsome and meddlesome and suspicious and harsh and censorious, how are they going to be persuaded of their own need for the love of God?



Jesus Christ and the interpreter of the divine oracles that you ought to be unless you see them as *souls*!

And you will not see them as souls unless your own soul has been prepared. For at bottom, teaching in the Sunday school differs from other kinds of pedagogy because it is teaching the Word of God—and that is *soul* business. And the teacher who does not have a soul for it is not going to rate high in Christian effectiveness.

Now what are the things which should concern us as we present ourselves before our classes Sunday by Sunday as prepared souls?

First, the soul of the teacher must be

"The Soul of a Teacher" has been abridged from a message presented by the author at last year's National Sunday School Conventions in Spokane, Wash., and Providence, R.I. It is used by permission of Dr. Rees and the National Sunday School Association.



ul of a Teacher

*Teacher, are you prepared
for the opportunity which God gives
to you each Sunday morning?*

And then we are to be examples "in spirit." David in Psalm 51 not only prayed, "Create in me a clean heart, oh God," but he added, "and renew a right spirit within me."

*I'd rather see a sermon
Than to hear one any day.
I'd rather one would walk with me
Than merely tell the way.*

*The eye's a better pupil
And more willing than the ear,
Good counsel is confusing
While example's always clear.*

*The greatest of all teachers
Are those who live their creeds
To see good put into action,
Is what everybody needs!*

If the soul of the Sunday school teacher is to be prepared for its task, there must be the force of right example.

♦ The second concern I would point out as having to do so deeply and intimately with the soul of the teacher is the concern for *communication*. Notice that Paul says to this young spiritual leader in Ephesus, "Timothy, give attendance" (or give attention, as we would say) "to reading, to exhortation, to doctrine" (v. 13).

One day I was reading that fine little book by Oswald Chambers, *Workmen of God*. I came upon a comment on this very sentence in which he pointed out that Paul was saying far more than just, "Timothy, I want you to be studious." He was saying, "I want you so to present the Word—so to give it to others by elucidation, interpretation and application that they will grasp it. I want you to pay attention to the *way* you give out the Word."

Again and again I am appalled at ministers and others who read God's Word in public in a sloppy way. That isn't doing God's Word the honor it should have. You who teach ought to go over your lessons very, very carefully simply for reading purposes. Know how to pronounce the words correctly. Know where the emphasis falls. Know what words to bring out. I've heard some highly gifted men read the Scriptures in such a moving and illuminating way that actually I got new insights into those Scriptures before one word of the sermon was preached.

And then consider the comments you make to your class, the things you do to light up the Word. What does the inspired writer intend to say? What is

the message of the book from which this comes? What is the particular meaning of this verse or this paragraph or this chapter in relation to the total theme and purpose of the book? Those are things that must concern you as a teacher and they require that you so prepare yourself before you come to your Sunday school class that you know how to *communicate* truth and make it register.

This brings us back again to the matter of words. We do not, generally speaking, have the appreciation for words that we should have. Teacher, it is your business to put meaning into words. You cannot compel minds to think or force wills to act. But there is a great deal every teacher can and must do beyond making bare statements. He must use imagination. He must use illustration. He must sometimes dramatize. He must, in any case, think through in advance what the problems are in connection with teaching his lesson and how he is going to get across what he has to teach.

Like other arts, teaching has an interesting trinity connected with it. It has *thought* and *expression* and *communication*. A great many people do not realize, for example, the distinction between *expression* and *communication*. Let me illustrate. I've spent quite a number of months recently in Great Britain. English is their tongue and it is ours, but now suppose I make some remarks about a certain very familiar manufactured product. Suppose I tell you that the "screen" is cracked and the "bonnet" rattles and the "boot" is dented and there is a missing "over-rider." Would you in all honesty know what I'm talking about?

I'm describing an automobile, of course. Where in this country we say "wind-shield," they say "wind screen." Where we say "hood," they say "bonnet," where we say "trunk," they say "boot," and where we say "bumper guard" they say "over-rider." So you see, in making my statement about the "screen" being cracked and the "bonnet" rattling I expressed myself, but I didn't *communicate* anything—unless you happened to be familiar with the British terms.

As a teacher do not be content to express yourself. You must *communicate*! And if you are going to be a successful communicator of God's Word, you are going to have to prepare your soul. This can be done only if you take



time for it—never if you put it off till the last minute on Saturday night.

♦ The soul of the teacher, in the third place, must be concerned not only about exemplification and communication, but also about *meditation*. Verse 15 in our I Timothy passage says, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." Meditation is virtually a lost art in these hectic, hurried days. Kenneth Fearing has written a little parody on modern life and its frightful strenuousness:

*Zowie did he live and zowie did he die
Going wham to the office and bing home
to bed*

*Biff got married and bam had children.
Zowie did he live and zowie did he die.*

Someone has said that a typical three-word biography of the average American is "hurry, worry, bury." But what about this in contrast?

*Drop Thy still deus of quietness,
Till all our strivings cease.
Take from our souls the strain and stress,
And let our ordered lives confess,
The beauty of Thy peace.*

Teacher, in the name of the dear Saviour who periodically went apart and took His apostled men with Him, saying,

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Sunday School Conventions Sow Dreams

By Staff Writer

*Many a thriving Sunday school can trace
its new life and vigor to three days
at a Sunday school convention.*

This article tells how and why.

FIVE years ago Sunday school attendance at the Minnetonka Mills Union Church in Minneapolis, Minn., averaged around 110 a Sunday. "We were doing the best we could," says Pastor Tim F. LaHaye, "but we were missing the boat in our community."

Then in 1951 the entire Sunday school staff made the twelve-mile trip to Mound, Minn., for a Sunday school convention sponsored by a West Coast publisher. Within a month the school had taken on new life; soon attendance was averaging 160.

The next year the National Sunday School Association held its annual convention in Minneapolis, and again the Minnetonka Mills Union Church was well represented. Within the next two years attendance climbed to 310 and an enthusiastic church membership put up an \$80,000 education building. Since then the church has continued its interest in conventions, attending state gatherings in Minneapolis and Duluth. Its Sunday school growth has likewise continued. As this is written, the Sunday school confidently expects its 1956 summer report to show an attendance of four times its 1951 figure.

How close is the link between Sunday school growth and vigor and Sunday school conventions? Many Sunday schools this fall will be asking this question as preparations are completed for this year's National Sunday School Convention in Chicago October 10 to 12.

Nation-wide conventions for evangelicals sponsored by the National Sunday School Association have been held each year since 1946—in Cincinnati, Denver, Portland, Minneapolis, Spokane, and Providence, R.I., to mention only a few convention cities. In their wake throughout the United States and in some parts of Canada are an impressive number of thriving Sunday schools which trace new life, vigor and growth to their part in one or more of these national conventions.

A check of a number of Sunday schools in various parts of the country indicates that such conventions exert an impact which travels back home and quickly spreads to non-attending workers. In an impressive number of cases results show up in terms of growth and more effective teaching.

♦ The experience of the Bethel Baptist Church Sunday School of Kalamazoo, Mich., is a case in point. In 1949 this school was averaging 261. Then in 1951 Superintendent Herb Corum,



National Sunday School Convention held in Spokane, Wash., in 1955.

along with the pastor and four other delegates, attended the National Sunday School Convention in Detroit. In 1954 the Sunday school sent another delegation to the convention in Indianapolis.

After Herb Corum returned from his first convention something happened in that Sunday school. By 1955 its average attendance was 887 and it has been ahead of its last year's average each month so far in 1956.

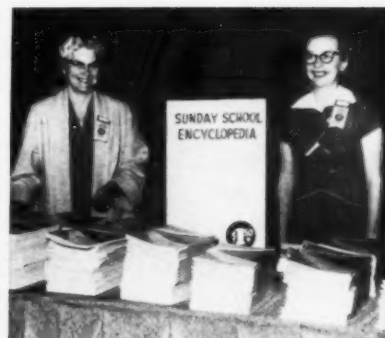
Superintendent Corum is careful to explain that the blessing of the Lord has been evident during this time and that the Bethel Baptist Church has grown considerably along with the Sunday school. But he is enthusiastic about the part the Sunday school conventions have played. "Attending a convention will do something for a Sunday school that cannot be done any other way," he observes.

On the West Coast, Dr. Ralph E. Stewart, pastor of the San Gabriel Union Church which three years ago maintained a six-weeks average attendance of 1900 per Sunday to win the International Sunday School Contest sponsored by *Christian Life*, attributes his Sunday school's success to inspiration and help received at the Portland convention. In New York state Thomas R. Teply, minister of the Loudonville Presbyterian Church, traces his own interest in Sunday school building to a considerable extent to the impact of the Indianapolis convention in 1954. And Norman S. Townsend, pastor of the Quiddessett Baptist Church in North Kingstown, R.I., whose Sunday school enrollment tops 1200 as compared to its pre-convention 400 adds, "I honestly feel that the Philadelphia convention was the turning point 'numerically and spiritually' in the growth and development of our Sunday Bible school.

"Are these National Sunday School Conventions really that effective?" the skeptic may ask. "How can a gathering—even a big gathering with top-notch speakers—reach out and stir up participating Sunday schools throughout the country?"

To this the veteran Sunday school convention-goer would probably say, "Come and see." Or he might try to explain what you will find at a typical national convention.

♦ The present day evangelical Sunday school convention, he'd tell you, is the result of the planning and effort of the National Sunday School Association, an interdenominational organization devoted to encouraging and strengthening Sunday schools all over the country. Ordinarily, one convention is held each year, though last year twin conventions were held at Spokane and Providence, R.I., marking the NSSA's tenth anniversary. These conventions bring outstanding specialists to inform, instruct and inspire. Stimulating and thought-provoking features highlight each day's program. These in turn are undergirded with from seventy to eighty separate workshop sessions in which small groups get down-to-earth, how-to-do-it help in subjects ranging from "Visual



Complete notes are available in book form.

Not on the program but important are visits to booths and displays, and lobby conversations.

Aids for Pre-School" to "Starting New Sunday Schools." In addition are inspirational messages each evening, the helpful between-sessions and in-the-lobby exchange of ideas, and the stimulus of booths and displays and free material provided by publishers and producers of supplies and equipment.

This is what the visitor sees at any National Sunday School Convention. A closer look, however, will reveal at least four underlying forces at work which to a large extent explain their impact, not only on the delegates themselves but on their co-workers in Sunday schools back home.

† The first and most obvious influence is that of inspiration. "I believe one of the greatest helps to us," recalls Superintendent Corum of Kalamazoo, "was the fact that we learned not only that Sunday school work could be done effectively, but discovered that many were actually doing it."

Of course the importance of such a discovery can hardly be overrated. Sunday school workers are volunteers. Few of them start out with real training for the jobs they have been called to do. Many have never seen a Sunday school work with real effectiveness. The convention gives them a new vision which in many instances quickly spreads to Sunday school workers back home.

A second and almost equally important force at work is the power of instruction. In addition to benefiting from general program features, each convention delegate can personally take part in some six or seven specialized workshop sessions. Outline summaries of the material given in the workshops is available in inexpensive book form so that every delegate can take home complete instructional notes to use and share with others.

"The workshops with printed notes are the heart of the conventions," in the opinion of Dr. Stewart of the San Gabriel Union Church. "We always purchase them for our department superintendents after the convention."

† The power of certain key ideas also helps explain convention effectiveness. Often these ideas are so important that they revolutionize a Sunday school's entire ministry. It was ideas gleaned from the reports of Sunday school contest winners which Dr. Stewart says were largely responsible for the record set by his Sunday school three years ago.

Again, just one idea picked up from the Indianapolis convention—that of using special days to promote Sunday school attendance—has proved to be one of the most helpful results of convention attendance for the Evangelical Mennonite Brethren Church Sunday School in Steinbach, Manitoba, in the opinion of William Regehr, superintendent. "Now we try to have at least four or five special days each year," he explains. "This year we designated May as family month. Our campaign for 100 per cent family attendance brought 69

entire families to Sunday school for the month."

Such ideas have played no small part in a growth which has already crowded out a new church building—and this in a community where there are many Sunday schools and 85 per cent of the population is churched. That Superintendent Regehr values the help his school has received is underlined by the fact that last year he with two other delegates made the long trip to Spokane to take part in one of 1955's twin conventions.

† But there is at least one other influence at work to make the national conventions effective—the desire to bring regional Sunday school conventions to state and local groups. Again and again delegates come home with a vision for conventions in their respective areas which will bring the same kind of inspiration, encouragement and help to folk who were unable to share in the national gatherings.

Attendance at the Indianapolis convention on the part of Minister Thomas R. Teply and his wife of Loudonville, N.Y., was directly responsible for a regional convention in their area the following year and for two more since then. These in turn have helped to spark clinics in neighboring communities and have prompted requests for Sunday school help from individual churches.

Up in Manitoba, Superintendent Regehr and fellow delegates came home from the Indianapolis convention with an enthusiasm which helped to bring about a regional convention in southeastern Manitoba. And the interest of Pastor Vincent D. Trimmer, then pastor of the Niagara Falls, N.Y., Calvary Baptist Church, helped bring about a regional convention in Buffalo which last year registered 1140 delegates from 135 churches representing fifteen denominations. Altogether more than thirty-seven state and major city conventions have been organized with the encouragement and help of the National Sunday School Association. These have reached into local Sunday schools in a way which the national convention itself could not hope to do.

But the national conventions remain the parent source of help and inspiration, and each year finds Sunday school workers—pastors and laymen—enthusiastically gathering and taking part. This seems to be because Sunday schools themselves are being helped.

"There are certain impacts," New England Pastor Norman S. Townsend points out, "that cannot be measured, but rather must be experienced. That new flame burning on the altar of a teacher's heart, that renewed evangelistic zeal on the part of superintendent, that new realization of the part that methods and facilities have to play in the spiritual education of our children—these are hard to describe, but they are there, and in large measure they are there because of what Sunday school conventions have done for our people." END

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The Soul of a Teacher [Continued from page 19]

"Come ye apart and rest awhile," I beg you, practice the discipline of meditation! Every man has the same amount of time. And therefore it is the business of every man, and particularly every Christian man, and emphatically every person in Christ's service, to parcel out his day so that each day, in the way it is spent, becomes a revelation of his scale of values. If you are too busy for the kind of Bible reading that is nonutilitarian, you are just too busy.

"Well," you say, "what do you mean by that?"

Obviously, you read and study the Bible when you have an assignment. You prepare when you have to teach or to make a speech. That's utilitarian—it has to be done.

You employ the nonutilitarian method when you read to *nourish your soul*. And there's got to be time to pray. I don't mean merely time to pray a *talking* prayer, as though prayer were a monologue in which you speak and God listens. Prayer is a dialogue, and you should take time to engage in the *listening* side of prayer as you are silent and meditate.

♦ **LASTLY**, the soul of the teacher must also be concerned about *continuation*. In the passages to which we have been referring, the apostle enumerates things that the good pastor and the good teacher should be and do. Now in verse 16 he summarizes them and adds: "Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." Isn't that an excellent word for teachers? "Continue!"

A few years ago I saw a book with the title, *The Glory of Going On*. That's an intriguing title, but there are times when you are called to go on whether there is any glory about it or not. Today everything has to be glamorized. We seem to want to live in a perpetual bubblebath of sweet emotion. But Paul says, "Thou therefore endure hardness as a good soldier of Jesus Christ" (II Tim. 2:2).

Often we have to deal with ourselves when we are tempted to drop out. Let's not be soft with ourselves. Continue! Cultivate that magnificent virtue of perseverance, of dependability. Give yourself with a high heart and a noble hand to this great work of molding minds and influencing the souls of boys and girls and adults for Jesus Christ—for eternity!

The first time I was in England, more than thirty years ago now, a dear friend told me of an incident which occurred during the Welsh Revival. Two young men had been very wonderfully converted and, in typical Welsh fashion, they were exuberant about it. One of them got up to testify.

"I tell you, friends," he said, "now I'm on the gospel ship and she's doing twenty knots an hour!" Of course, in those days that was a terrific speed on the water. Then the other young man got up. He was not to be outdone.

"Well," he said, "I'll tell you how I feel. I'm on the gospel express and she's doing sixty miles an hour!"

At that point a little, saintly soul in the congregation arose. My friend said there was a serene loveliness on her face as she said, "I want to tell the lads something. In the first place, if they don't look out, their boilers will blow up! And in the second place, praise be to God, I've been doing it afoot for forty years!"

More power to you if you are on the gospel ship at twenty knots or the gospel express at sixty miles, but the dear woman was striking the right note. It's the long pull that counts. "He that endureth to the end." Keep digging into that Book. Keep loving that class. As fast as they come to mind, push aside those excuses for giving up. Down with discouragement! "Continue in them, for in doing this thou shalt both save thyself and them that hear thee."

How are you going to do that? Is this a counsel of perfection, a sort of impossible idealism, this word about *exemplification* and *communication* and *meditation* and *continuation*? If not, how can we put it into effect? Ah, listen to Paul's instruction in II Timothy 1:7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

It is essential that you have been born again by the Spirit of God and are in the family of God. But it is not enough that you and I be indwelt by God's Spirit. We must be *filled* and *cleansed* and *empowered* by His Spirit. He is the Spirit of power and of love and of self-discipline. Only He can give the soul of the teacher the inner furnishing that will make it fit and forceful.

You will recognize the words of Frances Ridley Havergal:

*Take us Lord, O, take us truly,
Mind and soul and heart and will.
Empty us and cleanse us thru'ty,
Then with all thy fullness fill.*

This is the only way you and I can hope to possess the kind of soul which God must have if we are to be Sunday school teachers through whom His power flows and on whom His pleasure rests. **END**

A Window

The Bible is the window in this prison world, through which we may look into eternity.

—Timothy Dwight

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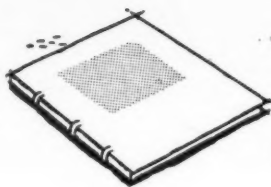
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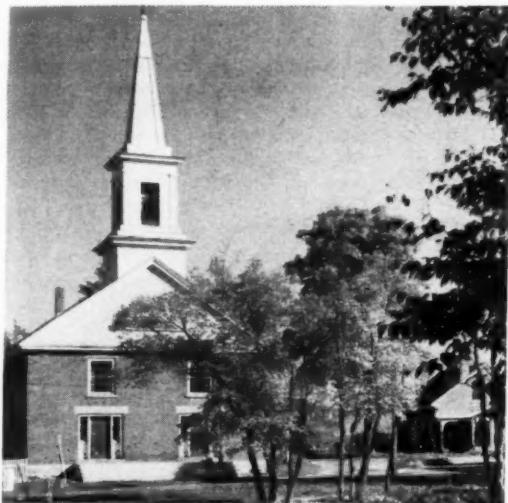
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idea NOTEBOOK

Edited by DOROTHY MARTIN

SEPTEMBER, 1956/Volume 3 • Number 12



Devaney photo

*Churches may find themselves
going in many different directions
all at once. But here is a remedy.*

A Christian Education Board for Your Church

By Granville G. Miller, Jr.

*Director of Christian Education,
The Presbyterian Church, Morristown, N.J.*

As in most churches, your program of Christian education quite likely is carried on through a number of organizations. In addition to your Sunday school, you may have young people's groups, children's church, vacation Bible school, weekday church school, children's and young people's choirs, boy and girl clubs, summer camp and conference programs. As your program increases, so will the need for co-ordination to insure unity in all that is planned by these various organizations. The Christian education board provides this co-ordination. And it creates loyalty to the Lord Jesus Christ and the church, rather than centering it in smaller groups within the church.

A live, workable program of Christian education does not just happen, however. It must be carefully planned in order that those who come into the fellowship of the church may have the best opportunity for Bible study, worship, service and fellowship. Consider the organization, the duties and the expected results of a board of Christian education.

♦ **OFTEN** the very pressure of activity and growth demand organization, but the more sensible thing to do is to organize to insure a more efficient operation. The size of a working board of

Christian education depends entirely on the local church situation. Your board should likewise be organized to meet the particular needs of your church. This is important!

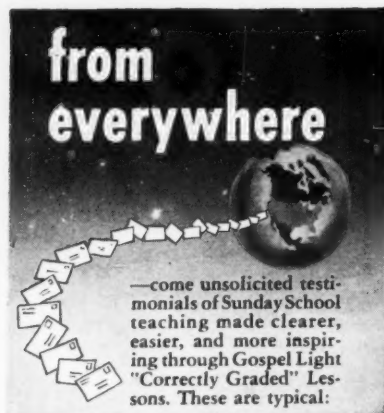
The Christian education board is made up of representatives from each of the program areas in the church, such as the Sunday school (the superintendent is always a member), youth groups, choirs, clubs and others. The members should be chosen with care for their Christian consecration and interest in the over-all program of the church. The more varied the program, the larger the number of members on the board. For example, a church which is undergoing "growing pains" in a rapidly expanding community may include "specialist" members, such as a realtor, an architect or a builder.

The pastor of the church and the director of Christian education are, of course, included as members of the board of Christian education. While the pastor may not be required to do a specific job, his wise counsel and knowledge of the entire program of the church will be of advantage and importance in assisting the board in making wise decisions. This is also true of the director of Christian education who will be most helpful in formulating policies pertaining to the

Christian education program of the church.

If the school is growing, it may be that division or departmental superintendents of the Sunday school should be included as board members. Also the director of music, if children's and young people's choirs are used in the worship services. In some cases it may be considered wise to include members of the various boards of the church, at least in advisory capacities. Whatever the scope of the membership of the board, keep in mind the fact that theirs is a job of tremendous importance as they advise, set policy and carry out their various duties faithfully.

To have an operating board, you must have efficient officers. There should be a chairman, to moderate the regularly held meetings (a vice-chairman is also helpful in order that the regular meeting can be held in the absence of the chairman); a secretary to keep regular minutes of all business transacted (a "must" for efficient operation of an active board); and usually both an operative treasurer and a benevolence treasurer. For the Christian education board in the larger school, the operative treasurer pays the bills of general operation of the program, and the benevolence treasurer takes care of the budgeted missionary enterprises of the Christian



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education program.

The above named officers, plus the pastor and director of Christian education, usually make up the executive committee. Others, such as a director of music and members of the church board may be included, if this seems desirable.

♦ No board functions effectively unless each member knows generally what the group has been set up to do, and specifically his own job on the board. The duties of each member, as well as what is expected of the board as a whole, should be clearly defined.

It is important to meet on a regularly scheduled evening, promptly at an appointed hour. Equally important is the preparation of the agenda for the meetings. The chairman who prepares the agenda should know well the entire program included under the jurisdiction of the board.

The Christian education board is a clearing house to unify the many phases of the Christian education program of the church. It plans the general educational policy of the church. This includes ways and means of accomplishing the aims, as well as ways of attaining long-range goals set by the board. As a rule, the board will set up the Christian education budget, as well as the benevolence budget goal for the operating year. Specific jobs should be given to individual members or groups acting as committees for which they are particularly responsible.

Above all, the board should undergird the work of the Sunday school. Eighty-five per cent of all church members and 95 per cent of church leadership are known to come through the Sunday school. The board's responsibilities should include supervision of the various phases of the Sunday school work; departmental programs, substitute teacher pool, teacher training, personnel recruitment, personnel recognition (service of dedication and annual dinner and reception), visitation program, missionary education, audio-visual education, leadership training workshops (both church-wide and the community leadership training school), statistics and progress as well as advertising and promotion. These activities might be delegated to a number of individuals, depending on the amount of work required to carry out the assignment and the activity of the local church.

The same supervision of the board extends to the other programs included under its jurisdiction. Representatives from the youth activities should know the programs of each age level, and be well acquainted with the program and objectives of the groups they represent in order to give them the proper help.

Vacation time always seems a long way off; nevertheless, a successful vacation Bible school requires advance planning and the staff needs training. The board representative looks ahead and preparation begins long before the doors open for student registration. Then, while many folks vacation, plans are laid for the winter and spring sessions of the weekday Bible school.

Periodic reports should be submitted to the congregation. The various boards of the church, as well as the church

FILE

2. CHURCH MANAGEMENT

Christian Education Board, Organization and Functions

members themselves, should be kept abreast of the progress and needs of the church in the vital program of reaching boys and girls, young people and adults for the Lord Jesus Christ.

♦ **FINALLY**, when we organize, we can expect results. The board of Christian education offers increasing opportunity for Christian service to the congregation. It utilizes and develops the talents and abilities of more church members by sharing the responsibility. It ties the entire educational program of the church together and makes for greater continuity. It makes a church work as a church.

You think your church is too small? Or you think it won't work for you? If your church is big enough to need teachers in your Sunday school, it is big enough to need a board of Christian education. Why not try it—say for a year—and prayerfully, tactfully work together, everyone pulling in the same direction, because you have planned it that way. **END**

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To help you file your **IDEA NOTEBOOK** articles, file headings are given with each article. The top heading refers to the division under which it is to be filed (one of 10 categories). The words in smaller type indicate the specific subject with which the article deals, and the alphabetical position of the article within the file division. For example, an article marked:

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These Workers' Conferences Work!

By Dean A. Dalton

*If your Sunday school is lagging,
take a careful look at your workers' conference.
Here a Sunday school specialist tells
what this important meeting
should be and how you
can make your conference measure up.*

As one who is especially interested in Sunday school work, I have seen two kinds of workers' meetings. One starts late with many chairs still vacant, moves slowly and somewhat aimlessly through a none-too-helpful program and adjourns to the accompaniment of almost audible sighs of relief. The other begins on time in an atmosphere of interest and expectation. It moves along rapidly; there is down-to-earth discussion, and when time for adjournment comes most of those present feel that the evening has gone all too quickly.

What makes the difference between these two kinds of conferences? The successful conference is effective for several reasons:

It is built on the premise that a good workers' conference is necessary.

The program is so vital that the meetings are attractive; the time so well spent that workers are willing to give it.

The leadership is so enthusiastic that their enthusiasm is contagious.

And the results are so astounding that no one dreams of denying the conference's value.

Plan this kind of workers' conference for your church and it will soon move out of the category of "just another meeting." In a short time such a conference will become so vital that if there is to be any cutting, it will be done elsewhere.

♦ The workers' conference, as its name implies, is a regular meeting which provides opportunity for all the workers to confer on educational matters pertaining to the work of the Sunday school. It is a weekly or monthly meeting of the Sunday school staff for consultation,

discussion, prayer, planning and above all, the training of volunteer workers.

The element of training is of special importance. Every church has a reservoir of potential leadership in its membership—leadership to be developed. As fast as these folks are enlisted, they need in-service training. Creative workers' conferences—the successful kind—offer the best single training opportunity in the local church.

Properly conducted workers' conferences provide needed leadership for workers, give instruction and guidance so essential to effective work and lift the morale of the entire school. As problems arise, opinions are aired and approaches are sought. Every worker has the opportunity to share his thinking if he so desires. Each staff member knows that here he may get sympathetic counsel concerning a problem or further enlightenment on some policy that he does not understand. The Sunday school,



The Author

With a background which includes experience as a pastor, youth director, college instructor and public school teacher, Mr. Dalton speaks with particular authority concerning problems of teaching and Sunday school administration. He is Christian Education Consultant and head of the Department of Christian Education, Baptist Publications, Denver, Colo.



Workers are encouraged to present problems and share ideas. Max Tharpe from Monkmeyer

for its part, finds the workers' conference indispensable in promoting enthusiasm and enlisting interest in the total program, or in focusing attention of the entire staff on some particular subject.

♦ Two things are essential if your workers' conference is to be a success: first, a proper attitude toward the meeting, and second, proper planning and leadership of the sessions.

In the ideal situation, attendance at the weekly or monthly conferences is compulsory. Teachers are graded on their presence and their participation. Their tenure as staff members may depend on whether they come to the workers' conference.

In one leading church, workers punch a time clock to indicate that they are there and that they are on time. One evening while attending one of their conferences preceded by a workers' fellowship dinner, I was surprised to see all the workers at one table rise and walk out. Since this happened some twenty minutes after we sat down to dinner and about ten minutes before the study period was to begin, I thought they were leaving before the program. Soon, however, they came back to their



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places and finished their meal. In their haste to get to the conference, they had forgotten to "punch in" at the church office! Obviously someone had educated these workers to the importance of these meetings!

♦ **REGULARITY** in meeting time is of primary importance in planning workers' conferences. Pre-scheduled conferences can be shown on the church calendar so that workers come to hold a given time for this event.

Most churches have discovered that programming the workers' conference on a night when there is another scheduled activity, such as mid-week prayer meeting, helps boost attendance at both. A typical agenda where this is done is:

- 6:00 P.M. Supper for workers and their families
- 6:30 P.M. General Sunday school promotion and evaluation
- 6:40 P.M. Worker-training feature (film, talk, discussion, etc.)
- 7:10 P.M. Departmental or age-group sessions
- 7:30 P.M. Adjournment to weekly church prayer meeting

Some rural churches have experimented and found they can get the greatest attendance at the workers' conference on Sunday afternoon. After morning service, pot luck lunch is served, and in mid-afternoon they hold their conference sessions. This is adapting a program to the conditions in the local church.

When a special evening each week or month can be devoted to the workers' conference, more time can be given to every phase of the program. Such an arrangement also gives added importance to these meetings. I know of one church in West Virginia where for thirty years every Thursday night has been given to the workers' conference. A study of their program suggests the value of making more time available.

- 7:00 P.M. Devotional period
- 7:10 P.M. General Sunday school promotion
- 7:20 P.M. Worker-training feature
- 8:00 P.M. Evaluation and discussion of educational feature and presentation of current school problems
- 8:15 P.M. Departmental or age-group sessions
- 8:45 P.M. Fellowship time (optional)
- 9:00 P.M. Adjournment

The fact that this church has reached the enviable position of having what they describe as a "stockpile of surplus workers" attests the value of regular and effective workers' conferences.

♦ Not only must workers' conferences be

FILE

2. CHURCH MANAGEMENT

Workers' Conferences, Sunday School

regular, but those conducting them must anticipate the various excuses which will be given for not attending. When a mother explains that she and husband can't attend because of the baby, it can be pointed out that the Cradle Roll nursery, under competent direction, will take care of baby—without a baby-sitter fee. Provision for care for other preschool children may also prove important in obtaining good attendance.

Often circumstances of a local nature must be met. In an Arizona mining town, the men agreed they couldn't leave the mine, drive home, bathe, dress and get to the workers' conference on time. Instead of giving up, the leadership installed a shower in the church basement, provided ample towels and other supplies. Now the men come directly to the church from the mine. They shower, shave and change into clean clothes brought by their wives and have time to relax before the workers' conference begins. Such difficulties can be met if one uses ingenuity!

Food is a powerful incentive, and here again church leaders have discovered proved techniques. A workers' fellowship supper is planned for six o'clock. If it is pot-luck, each worker has been assigned to bring part of a planned menu—to avoid surprise meals of baked beans only. Better yet, one or two women may be employed to prepare a simple meal—spaghetti and meat balls, macaroni and cheese, casseroles or some other menu which can be served easily and still satisfy husky appetites.

Or commercially-packaged "TV Dinners," containing meat, vegetable and rolls may be provided. These may be easily pre-heated and served in the aluminum plates provided and involve no special table setting or dish washing. In cities, use of professional caterers may eliminate hours of preparation and clean-up by church workers, and many groups find this a worth while investment.

Where food is prepared at the church or brought by the workers, several techniques may be used to conserve time. Some groups serve food on paper plates, eat with paper forks and use paper cups, napkins and tablecloths. Time for eating is limited to thirty minutes; then a captain at each table disposes of the tablecloth, plates and all so no one has to go to the kitchen to do dishes.

♦ Much behind-the-scenes planning will assure a program each time that is interest compelling. Theme programming for the year will make the workers' conferences easier to promote and help guarantee a worth while program for each meeting. Ideas for the year's schedule may come from the board of Christian education, the Sunday school cabinet, departmental superintendents, pastor or Christian education director. These are

themes used for workers' conferences in one church this past year:

OCTOBER—Prayer Can Increase Sunday School Attendance

NOVEMBER—What Is Worship? (message by the pastor)

DECEMBER—Memory Work in the Sunday School

JANUARY—An Inventory of Our Organization and Equipment

FEBRUARY—The Sunday School Library

MARCH—How to Lead a Person to Christ

APRIL—The Teacher's Relationship to the Church

MAY—Solutions to Discipline Problems

JUNE—Missionary Education in the Sunday School

JULY—Social Time (an outdoor barbecue for all workers)

AUGUST—Discussion and Planning of Annual Census

SEPTEMBER—Visitation, Evangelism and Enlargement

Various methods may be used in developing such conference themes. While an occasional speaker with a Sunday school success story may be brought in, the conference approach should predominate so that workers are encouraged to present problems, to share ideas and to take action. One church uses place cards with the name of each worker appearing at an assigned place around conference tables. At each place is a copy of the agenda, a pencil and note paper, indicative of what is expected in the way of active participation.

One word of caution, however. In successful workers' conferences you will not find hour-long arguments as to how long an absentee should be kept on the rolls or where the annual Sunday school picnic is to be held. Such matters, if mentioned, will be referred to the officers, to committees or to other agencies in the church. Essentially the workers' conference should be an educational meeting. There will be matters for group action, but the meeting should be freed from administrative activities and red tape which can be taken up more profitably at other meetings and perhaps by other groups.

♦ GROUP and panel discussions, exhibits, workshops, clinics, forums, debates, symposiums and coaching sessions are proved methods of introducing variety into the workers' conference. Reviews of new publications in the Christian teaching field may be presented and discussed. Films or filmstrips can be pre-taught, viewed and learning evaluated by the use of prepared questionnaire.

Ingenuity is important. Recently we re-used the filmstrip series, "Successful Teaching," produced by Moody Bible Institute. This time, however, instead of showing them to present pedagogical principles, we asked our group to study the settings of the church presented in the films. Discussion followed on the need for improved equipment, more colorful rooms and the need for providing a better atmosphere in our Sunday school.



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A series of demonstrations provided the program in another session. Following a study in visitation evangelism, the workers' conference divided into smaller groups. Each one was assigned a practical problem encountered by a Sunday school visitor. After a brief time of preparation, each group presented a "socio-drama" demonstrating workable techniques for solving the problem assigned to the group. One group dealt with the problem of "TV and the Home Call"; another chose "Dealing with Common Objections," while another demonstrated "How to Lead a Soul to Christ." In forty minutes many in the workers' conference were given new confidence in their ability to carry out this part of their work.

Reports are vital to a workers' conference, and these should, of course, be interesting. At Highland Park Baptist Church, Chattanooga, Tenn., a huge lighted board on the platform flashes the week's report of every department, indicating gains, need for caution or danger spots while every member has a mimeographed report that he can analyze more carefully later. Strengths and accomplishments are pointed out for encouragement while weaknesses and inactivity can be analyzed. The leadership in this way is keeping the total program before the workers.

As already indicated, most successful workers' conferences provide for departmental or small group sessions. In fact, even though your conference may be only one hour long, it will be profitable to include this feature. One workers' conference breaks up into "buzz groups" departmentally. Following the feature presentation before the large group, each department, under leadership of its superintendent, discusses and applies what has been presented to the department's particular area of work.

In smaller churches where there is one worker for each age group, three "buzz sessions" may be held, one for workers with children, one for youth workers, and one for workers with adults. Frequently enough time is allowed for departmental groups so that current problems and activities within the department may be discussed. Time may also be given teachers to work in their classrooms, prepare records or ready materials and equipment for the Sunday school session.

Good workers' conferences — workers' conferences that work — are not limited to larger Sunday schools. Obviously the need for such conferences in larger Sunday schools is very great — as is the need for skilled leadership in planning, promoting and presenting a workers' conference that will attract and hold a large number of people with widely varied interest.

But the small church should not feel that a successful workers' conference is out of its reach simply because it is small. This is a day when vast resources are available in both personnel and materials. And in some respects the small church has a unique opportunity because of its very compactness and efficiency. In either case the important factor is leadership with understanding of the need and a vision of the opportunity. END

Moody Monthly

*Training makes all the difference—
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Setting Up Your Teacher Training Program

By D. K. Reisinger

President of Evangelical Teacher Training Association, Chicago, Ill.

TEACHER TRAINING can eliminate perennial problems of the Sunday school and church. A carefully planned, well promoted program of teacher instruction deals with the source of most difficulties which threaten the success of a Sunday school's program. Consecrated Christian teachers and workers are needed, but they must have adequate training if they are to provide the strong leadership demanded in this day.

Ten years ago Edwin Murray Crawford was an enthusiastic young pastor with a handful of people in a mission Sunday school and church in a growing suburb of Buffalo, N.Y. Early in his ministry he recognized that to do a good job, his teachers needed to be trained. Today this church, Cleveland Drive United Presbyterian, is known as one of the fastest growing churches in that community. This pastor, therefore, not only believes that teacher training is good in principle, but he insists that all his teachers be trained. Under his aggressive leadership, the church has set up a long-range program so that no teacher need be untrained. Now in his Sunday school, which has grown to 500, practically every teacher has a certificate or diploma showing that some teacher training work has been completed.

Explaining the local set-up, Pastor Crawford says, "Our classes meet one night a week beginning in the fall and continuing until Easter, except for the Christmas vacation. We select the curriculum which we feel will most benefit, and encourage all members of the teaching staff, prospective teachers and church officers to take the various courses. The church provides the text-

books and all other materials for active teachers. The first class is held from 7:00 to 8:40 p.m. From 8:45 to 9:10 there is a time of prayer for church and congregational needs. The closing class session meets from 9:15 to 10:00."

In summarizing, Mr. Crawford enumerates these benefits of teacher training:

It provides a systematic study for many who would not otherwise have opportunity for training.

It adds life and impetus to the general tenor of the Sunday school staff.

It encourages those who are not teaching to get basic Bible courses before beginning to teach.

It provides for growth and spiritual development in the life of each one attending.

It helps keep the church aware of the Sunday school.

♦ ANOTHER pastor who speaks glowingly of teacher training classes is Dr. H. W. Byrne. In fact, while preparing the lessons and teaching the courses, he became so interested in the field of Christian education that he went on to make it his primary ministry. Today he is dean of education at Fort Wayne Bible College.

"During my two-and-one-half-year pastorate in the Millville and Parker Methodist churches at Panama City, Fla.," Dr. Byrne says, "I sensed the deep need of our teachers [for training]." The church began a systematic training course, and Dr. Byrne reports, "The immediate results of the classes were very gratifying. The teaching staff was challenged and enlightened. In just one year

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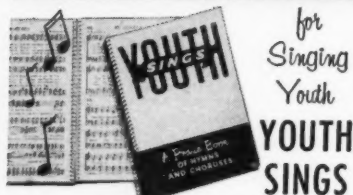
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following the training period our Sunday school attendance doubled. Our teachers were deepened spiritually and were used in a greater measure in His service."

Teachers themselves are usually eager to learn. There was so much interest among the teachers of the First Baptist Church of Lincoln Park, Mich., that the class asked for an extra evening for more discussion of the questions which were brought up in the exams and study periods. W. Howard Schoof, dean of students at Detroit Bible Institute, who was teaching the class says, "That extra evening was not an anti-climax, but rather a fitting close to one of the most interesting teacher training experiences I have ever had."

A very popular course among conservative Sunday school workers is the Evangelical Teacher Training Association's six-unit course covering a survey of the entire Bible (in three units), and one unit each on child study, pedagogy and Sunday school organization and administration in easy-to-understand lessons. These are commonly taught in church or community classes, and a certificate of credit is awarded the trainee at the completion of each unit of the course.

★ **TEACHER** training is not a "cure-all" to solve all your problems, but it can help build a growing church with a vital Sunday school. It can bring personal blessing and enlarge the vision of both the instructor and the members of the class. Teacher training can be profitable and practical and thrilling.

But teacher training does not just happen. Someone has to provide the spark of enthusiasm—perhaps the pastor, Sunday school superintendent, department head or some other officer or teacher. In fact, anyone who sees the need should begin to "talk it up."

Let us suppose that you have a burden for teacher training. God has given you the vision. You are the right person to open the door so that others may enter into the rich experience of effective teaching.

How shall you begin?

- Evaluate your Sunday school, its present program, its effectiveness. Are the teachers and officers doing a good job? Is Bible teaching being related to pupil needs? Is the community being reached? A constructive check-up will show the areas of need.
- Enlist the active support of others. Encourage them to share the burden. Pray about every detail. Set up a working committee which will examine and obtain curriculum materials, schedule classes and arrange for the faculty.
- Begin months ahead. Publicize the program by church bulletin, newspaper, radio, telephone, letter and personal visits.
- Arrange for the financial needs. Some churches assume the expense for necessary materials, others require those who attend to pay a small fee. Include an honorarium for the instructor. Be sure to provide funds for such items as adequate publicity, correspondence, housing and janitor service.
- Select qualified instructors. These may be your own pastor, a public school teacher, or someone else who is qualified

FILE

2. CHURCH MANAGEMENT

Teacher Training, Set Up the Program

and trained. It may be possible to invite a specialist in Christian education to be a guest teacher.

- Set up the schedule. Be sure to select a time that is best suited to the majority who plan to attend. Eliminate as far as possible all conflicts with seasonal or other stated meetings. Start a course in the fall and conclude it before the Christmas season. Begin another immediately after the New Year and finish before Easter. Classes may be held during the Sunday school hour, before or after the evening church service, in conjunction with the mid-week prayer meeting, during the daytime or on a special night set aside for teacher training. Include a course in your summer camp schedule and vacation Bible school.

There are many ways of scheduling classes. Here are some that have proven practical.

One night a week for twelve weeks with one, two or three classes each night.

An intensive program with classes meeting every night for one or two weeks.

A six-week period with one class meeting for a double session once each week.

Two or three terms of twelve weeks each year.

- Use the best textbooks. Teacher training materials may be obtained from most denominational and interdenominational publishers. The format of such courses is much the same though there may be a difference in evangelical approach. Basic Bible study should be included along with courses in principles and methods of teaching and other related subjects.

- Open the classes to everyone. Invite all who are prospective teachers, officers and workers. Urge the regular teachers to take the training. Increase the outreach of teacher training by inviting young married couples, parents, high school students, new church members, prospective officers and teachers—in fact, everyone. The entire church will benefit and every department will do a better job.

- Build up a library of helpful books. Encourage teachers to make their study and their teaching a sound educational venture.

- Broaden your fellowship. When possible, work with one or more other churches in community or city-wide classes.

- Make much of commencement. Plan to use a regular Sunday morning service for the commencement and presentation of awards. Have the pastor, Sunday school superintendent and other officials participate, thus tying together more closely the program of the church and Sunday school.

- Enlist the services of those who complete the courses. Use them in various ways—as teachers, associate teachers, in VBS and junior church, as age-group counselors—but put them to work! **END**

Moody Monthly

Golden Nuggets

for Bible Students

By KENNETH WUEST

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THE PASTOR

THE God-called pastor who lives a Spirit-controlled life in close fellowship with the Lord Jesus may have the comforting, stabilizing assurance of which Paul speaks in II Timothy 1:12, where he says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day."

"Know" is *oīda (oida)*, an absolute, beyond the peradventure of a doubt knowledge. "Have believed" is in the perfect tense, the full meaning being, "I have believed, with the present result that my faith is a settled one." "Persuaded" is also perfect in tense. Paul had come to a settled persuasion regarding the matter. "Keep" is a military term meaning "to guard, defend." "Committed" is *παράθημι (parathēmi)*, "to entrust, commit to one's charge." The words "that day" refer to the judgment seat of Christ.

The Greek text can also read, "That which He has entrusted to me," which would refer to Paul's apostolic commission his responsibility to preach the Word, his Christian service. The words, "that which I have committed to Him," refer to the act of Paul's committing the salvation of his soul to the Lord Jesus.

Now, when there are two possible readings of a Greek text, the trained exegete allows the context to decide for him what the correct reading is in that particular instance. The context speaks not of salvation, but of service. In verse eleven, Paul speaks of himself as a preacher, an apostle and a teacher. In verses thirteen and fourteen he is speaking of Timothy's service.

Paul therefore had come to a settled persuasion that as he kept yielded to the Spirit, God would guard his Christian service and maintain it inviolate until the rapture. What a comfort and mainstay for a pastor.

And then, as the pastor nears the end of his ministry, and his days on earth are numbered, he can look down the avenues of his life and say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7, 8). Paul uses the illustrations of a Greek wrestler, a Greek runner, and a Roman soldier.

He writes: "The desperate, straining, agonizing contest marked by its beauty of technique I, like a wrestler, have fought to the finish, and at present am resting in its victory. My race I, like a runner, have finished, and at present am resting at the goal. The faith committed to my care I, like a soldier, have kept safely through everlasting vigilance and have delivered it again to my Captain. Henceforth, there is reserved for me the victor's laurel wreath of righteousness which the Lord will award me on that day, the just Umpire."

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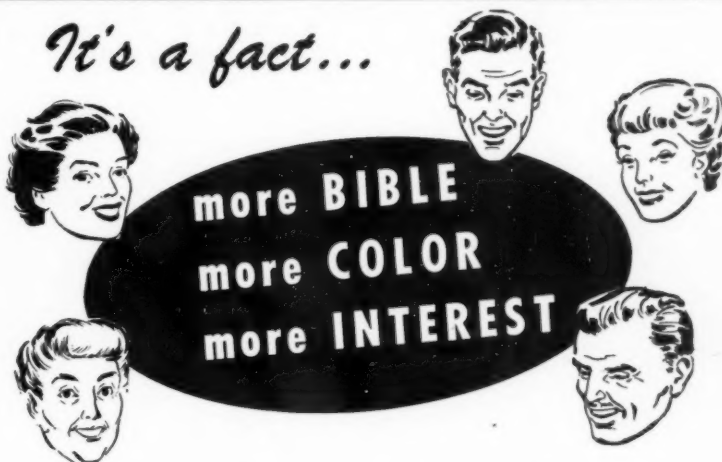
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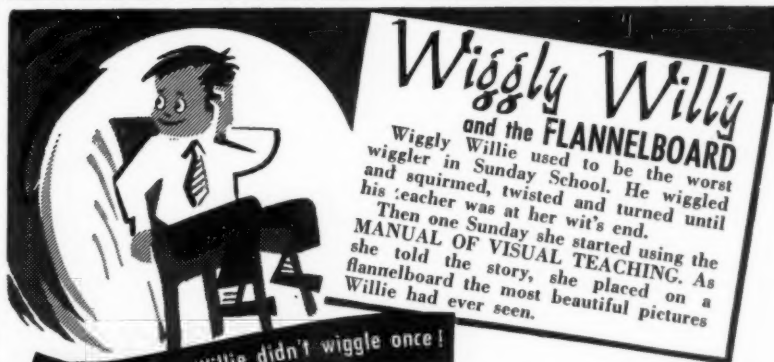
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In the Study

By WILBUR M. SMITH



An Apparently Neglected Field of Biblical Study



Dr. Smith

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- ▶ An Apparently Neglected Field of Biblical Study
- ▶ An Unexplored Biographical Subject
- ▶ A Strange Failure of the Early Church

HISTORICAL themes are set forth in the Holy Scriptures in three basic types of composition. There are first of all, of course, what might be called straight historical narratives, some with considerable detail and some with brevity.

Such periods, for example, as the wanderings of the patriarchs in Palestine, the wanderings of the children of Israel in the wilderness, the life of David, the building of the temple, the reigns of Ahab and Hezekiah, the Pereaen ministry of our Lord, and the events of Friday of Holy Week are recorded with great detail.

On the other hand, sometimes the events of scores of years are compressed into a short summary, as the sufferings of the children of Israel under the Pharaoh of the oppression in the early chapters of Exodus, some of the conquests of Joshua, and some of the reigns of the kings of Israel and Judah. By way of illustration, the reign of Joash extending for thirty-seven years is assigned only twenty-one verses in the book of Kings.

A second form of composition, setting forth major historical events, is the prophetic. Thus, in Leviticus 26, and Deuteronomy 29 and 30, we have a prophetic outline of the entire history of Israel; in Jeremiah 25, one of the most important prophetic chapters in all of the Bible, a panoramic view is given of the three great judgments of nations in God's redemptive program: upon Israel, then upon Babylon, and finally God's future judgment upon all the nations of the earth.

In Daniel 2 and 7 we have prophetic outlines of the age of the Gentiles, from the reign of Nebuchadnezzar to the return of Christ. In Matthew 24 (and in the Synoptic parallels)

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

we have our Lord's prophetic foreview of the course of this age, while in I Corinthians 15:20-28 we are given a remarkably condensed survey of basic events in Christ's conflict with antagonistic authorities and powers.

It is, however, the third type of composition found in the Bible in relation to setting forth great historic events with which we will be primarily concerned in this study. I refer to those remarkable and numerous passages of the Old and New Testament scriptures in which we have set before us what might be called *panoramic views* of historic events in the past.

Though there are some sixteen different extensive compressed surveys of Biblical history in the Bible, the subject is, as far as I know, one that has never been given any consideration in the great and invaluable works that we have at our disposal.

Here I only want to attempt a brief survey of the relevant material, hoping that this study will stimulate a number of Bible students to pursue the matter further—and perhaps someone will be led to write an entire book on this one theme. Whether any one does or not, I hope that these pages will provide a new key for many for unlocking some of the treasures of the Word of God.

Geography of the Forty Years of Wandering

The first historical survey, I believe, found in the Scriptures is in the thirty-third chapter of the book of Numbers, one of the most remarkable geographical passages in all the Bible. It enumerates forty different places which the Israelites visited or passed through during their forty years of wilderness wandering, from the time they left Egypt to the time they came down to the Jordan River opposite Jericho. Of these forty-eight places, twenty-four are designated in the *Westminster Historical Atlas* as either "uncertain" or "unknown." Thus, for example, the places mentioned in verse 13 and nearly all of the places in verses 19 to 29 are spoken of nowhere else in the Old Testament. Verses 30 to 34 are practically a duplication of Deuteronomy 10:6, 7. Verse 36 refers to one of the most interesting sites in all of the Old Testament outside of Palestine, Ezion-geber. This is where, many years later, Solomon would build smelting furnaces (I Kings 9:26), the abundant remains of which have been explored by Dr. Nelson Glueck.

Moses' Review of Israel's Failures

The first three chapters of the book of Deuteronomy record one of the great addresses of Moses, delivered when Israel was encamped on the plains of Moab, somewhere near

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1400 B.C. To me, for some years the passage seemed exceedingly difficult to outline, but I believe at last I have discovered a genuine sequence here, and I would like simply to place it before my readers in outline form.

- I. The first approach to Palestine 1:6-46
 1. The command to leave Mount Horeb vv. 6-8 (Num. 20:11)
 2. The appointment of judges to assist Moses vv. 9-18 (Ex. 18:13-26)
 3. From Horeb to Kadesh-barnea v. 19 (Num. 10:12)
 4. The report of the spies vv. 20-25 (Num. 13:1-14:39)
 5. The numbering of the people vv. 26-40
 6. Israel defeated by the Amorites vv. 40-46 (Num. 14:40-45)

II. The second approach to Palestine 2:1-3:7

1. The departure from Kadesh-barnea and the circuit of Mount Seir 2:1-8a (Num. 20:1-13)
2. The arrival at the border of Moab vv. 8b-15 (Num. 21:11-20). In verses 10 to 12 we have a very interesting archaeological note regarding the pre-Canaanite inhabitants of Palestine. Between Numbers 20:13 and 20:14 thirty-seven blank years must be inserted.
3. The defeat of Sihon, king of Heshbon 2:16-36 (Num. 21:21-32)
4. The defeat of Og, king of Bashan 3:13 (Num. 21:33-35)

III. The allotment of territory east of Jordan 3:8-17 (Num. 32)

We discover here one of the most interesting and important factors to be found in nearly all of these historical surveys, namely, that some important data appears which was not given in the original historical narrative. Here follows a prayer of Moses (3:23-29) which is not to be found in the earlier narratives covering this period of Israel's history. While normally one would not give great importance to the original narrative in Numbers 21, the Old Testament writers made a great deal of these two victories over Sihon and Gog. Not only are they repeated here, but we also have references to them later in this book, 29:7 and 31:4; four times in the book of Joshua, 2:10; 9:10; 12:4; 13:12, 30, 31; also in Nehemiah 9:22 and twice in the Psalms, 135:11; 136:20.

Moses' Second, Briefer Survey

This same book of Deuteronomy (9:7-10:11) contains a second, more condensed survey of Israel's history during the Mosaic period, with a greater emphasis upon the ethical, or we might say the unethical, aspects of Israel's attitude toward God. The long stay at Mount Sinai is summarized, verses 8 to 21; then we have a short account of the report of the spies, verses 23 to 29 (Num. 11, 12), followed by a notice of the command to Moses to make a second

table of the ten commandments, 10:1-5 (Ex. 34). We have a reference in 10:6, 7 to Numbers 33:31-33, and in 10:8, 9 to Numbers 3:6 and 8:14, while in verse 16 we have a reference to Exodus 34:28. From this, one immediately becomes aware that these historical surveys must be given most careful consideration before one comes to a final conclusion as to the specific events to which they refer.

Joshua's Last Message

When Joshua came to the end of his life he, like many other great leaders of the Old Testament, delivered an exhortatory message, looking backward in recalling God's wonderful and many mercies, and also looking forward, seeing far down the corridor of time the coming of a period of apostasy and rebellion.

Joshua (24:1-13) begins his survey with the call of Abraham, passes on to the evil work of Balaam, and then gives a short summary of the conquest of Palestine, which had been accomplished by the grace of God under his leadership. Here again we have a detail concerning the life of Abraham not found in the book of Genesis: "they served other gods," that is in their native home in Ur.

The Brief Survey in the Book of Judges

In Judges 2:1-15, we have a brief survey going back to the Exodus, verses 1 and 2, and then proceeding to the work of Joshua, verses 6 to 9, and the tragic events that followed soon after Joshua's death, verses 10 to 15. Here again, as previously, is a reference to an event taking place sometime before this, not found in the preceding Biblical record, the weeping of the children of Israel at Bochim.

The One Historical Survey in the Book of Kings

One would have thought that in the books of Kings and Chronicles we would find a number of surveys of past history, but strange to say we do not. In II Kings 17:7-23 we have a very simple resume of those sins which brought Israel to her doom and captivity in 721 B.C. This review begins with the deliverance from Egypt (v. 7), and then proceeds to an enumeration of Israel's great sins after she was brought into the land (vv. 8-17), including idolatry, divination, the disregard of the messages of the prophets, and the worship of the hosts of heaven. The end of this catalogue includes a reference (vv. 21, 22) to the division of Israel and Judah following the death of Solomon.

The Great Genealogical Table

In the first nine chapters of the first Book of Chronicles we have the most extended and important collection of genealogical data to be found anywhere in the Scriptures. For our purpose it is not necessary to go into detail here. An indication of the major sections

will be sufficient.

The first chapter repeats most of the genealogy of the book of Genesis. Chapter two covers the period from the exodus to David. Chapter 3 enumerates the descendants of David. The genealogies of all the other tribes are given in the following five chapters, and the entire section closes with a genealogy of the priests and Levites in Chapter 9.

Here again a number of names are found which appear nowhere else in the Bible, e.g., Azarias in 2:8; Jerahmeel in 2:9; and Jeruah, a sister of David, in 2:16. The genealogical records bring us down to the middle of the sixth century B.C., the time of Zerrubabel. As many have indicated, these genealogical tables all point to one great theme, the life and work of King David. The *Catholic Bible Commentary* significantly reminds us, "It is remarkable that the Chronicler with his interest in the Temple and public worship nowhere gives us a list of the high priests as such." The best general discussion of Biblical genealogies known to me is the article by P. W. Crannell, in the *International Standard Bible Encyclopaedia*, Vol. III, pp. 1183-1196.)

The Great Prayer of Nehemiah

Somewhere near the middle of the fifth century Nehemiah, in his great ministry of reconstruction, in his noble prayer of confession, reviews the amazing mercies and kindnesses of God as a background for setting forth in all their darkness the sins of rebellion in Israel's successive centuries. His prayer (Neh. 9) is an enumeration of these events in their exact order: Creation, verse 6; Abraham, verses 7 and 8; the Exodus, verses 9 to 11; the Wilderness experience, verses 12 to 21; Israel in the land, verses 22-30a; the Captivity, 30b to 35; and the Return, in which Nehemiah was participating, verses 36-38.

The Rebellion of Israel in Ezekiel's Prophecy

As far as I have been able to discover, there seems to be only one extended historical survey of Israel's history in all of the prophetic books of the Old Testament, strange as it may seem. It is found in Ezekiel 20, and it is given to those who came to inquire of him concerning the will of God in a matter not specifically mentioned. The words were uttered probably about 591 B.C. The sequence is not difficult. He begins with the deliverance from Egypt, verses 5 to 9; then he recounts the mercies of God to Israel in the wilderness, verses 10 to 26; followed by an acknowledgement of Israel's constant rebellion against God in the land, verses 27 to 32; ending with a prophecy of Israel's dispersion, verses 33 to 39 and Israel's return, verses 40 to 44.

Incidentally, in this chapter we have quotations, in this order, from Leviticus 18:24; 18:5, 21; and 20:8. Three times in this chapter it is stated that Israel

rebelled, verses 8, 13, 21; there is also the famous characterizing title for Palestine, "the glory of all lands", verses 6 and 15; and that famous phrase in the warning that God would bring Israel "into the wilderness of the people," verse 35. (There is a rich discussion of this chapter in Patrick Fairbairn's *Ezekiel and the Book of His Prophecy*, 3rd ed., 1863, pp. 209-230.)

The Historical Surveys in the Psalms

There are five different surveys of Israel's history in the Psalter. The first, in Psalm 81, begins with Jacob and Joseph, verses 4 to 6, proceeds to the wanderings, verses 7 to 10, closing with the statement of Israel's disobedience.

In Psalm 135:1-11 we have an expression of gratitude to God for His glorious work in creation, verses 6 and 7; His deliverance of Israel from Egypt, verses 8 and 9; and Israel's conquest in the land, verses 10 to 12. Kirkpatrick says that this Psalm is "little more than a mosaic of fragments and remains from Law, Prophets and other Psalms."

Psalm 136 is a great hymn of thanksgiving, going back to creation, verses 5 to 9, leaping over the intervening periods to the Exodus, verses 10 to 15, and then giving thanks to God for His overruling providence in Israel's wanderings and conquest, verses 16 to 22.

The most remarkable survey of history in the Psalter and perhaps in the whole of the Old Testament, almost a cosmorama, is found in a series of four Psalms, 104 to 107. Psalm 104 is the poetic expression of the story of creation, Genesis 1:3 to 2:3. Psalm 105 begins with God's covenant with the patriarchs and brings one down to the settlement in Canaan, verses 42 to 45. Mention of this same incident is also made in I Chronicles 16:7-36.

The Psalmist in the next Psalm repeats God's goodness to Israel in Egypt, verses 7 to 12, and in the wilderness, verses 13 to 33 and in the land, verses 34 to 36. But throughout the Psalm, something which is very rare in the Psalter, we have a constant reference to that terrible theme of Israel's stubborn resistance to God. The two concluding verses are prophetic. Although Psalm 107 begins a new book in the Psalter, it belongs to the preceding Psalms, for here, surely, is a prophecy of Israel's final return and restoration.

Stephen's Review of the Unbelief of Israel

In some ways, the most amazing single survey of redemptive history in all the Scriptures is that given by Stephen, when he stood before the Sanhedrin on trial for his life, an address that terminated in his martyrdom.

He begins with God's covenant with Abraham, and Abraham's unwavering obedience (Acts 7:2-8). From this he enters into the general theme of the address, the unbelief of the patriarchs,

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beginning with the sons of Jacob who sold their brother Joseph into slavery (vv. 9-16).

The central portion of the defense, an account of Israel's rejection of Moses and her manifestations of unbelief in the wilderness journey (vv. 17-44), is followed by a brief discussion of the periods of Joshua, David and Solomon (vv. 45-50). The survey concludes, as the others did not, with a summarizing indictment, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye."

A number of things in Stephen's address are not set forth elsewhere in Scripture. Here alone we read that Moses was "instructed in all the wisdom of the Egyptians" (v. 22), and that he was forced to flee Egypt when forty years of age. Here only is the revelation at Sinai designated as the "living oracles," and here alone are we told that this revelation was given through an angel.

The entire discourse bristles with difficulties. Rackham, in his great commentary on Acts (pp. 99-102) points out fifteen variations from the Old Testament records in this one address. (For a helpful discussion of these, see the volume on the Book of Acts by Stokes, pp. 309-318 and, best of all, the work by T. Walker on Acts in the *Indian Commentary Series*.)

In one way, Stephen's discourse is but an echo of the surveys previously considered as coming from the leaders of Israel in the Old Testament—one more presentation of the undeniable fact that down through her history Israel failed to appreciate and act upon the goodness and mercy of God, but stubbornly went her own way.

A careful study of this chapter will reveal how Stephen, in a masterly way, places the unbelief of Israel against a background of what should have been sufficient evidence to persuade Israel to walk in the will of God. Of their leader, Moses, against whom they constantly murmured, it is said that he was "instructed in all the wisdom of the Egyptians, and was mighty in words and works" (v. 22); he had a revelation from God (vv. 30-33); he had a commission from God (vv. 34, 35); he "wrought wonders and signs" (v. 36); and he was spoken to by an angel (v. 38). In addition to this, the Israelites had "the tent of testimony in the wilderness" (v. 44).

With this in mind, let us look at the words and phrases which emphasize Israel's tragic failure to believe: "they understood not" (v. 25); they "thrust him away" (vv. 27, 39); "they refused" (v. 35); they "would not be obedient" (v. 39); and in relation to the Lord, they persecuted and killed (v. 32).

Paul's Address in Antioch of Pisidia

In Luke's record of the first missionary journey is one of the few detailed accounts of a sermon from the apostle

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Paul, that he preached in Antioch of Pisidia (Acts 13:14-41).

Without mentioning any of the names of the patriarchs, Paul begins, as do most of the other surveys, with the call of the "fathers" of Israel, and proceeds with the exodus from Egypt and the wanderings in the wilderness. In reviewing the conquests of Palestine, he—and only he—uses the phrase, "the seven nations in the land of Canaan," which are enumerated in Deuteronomy 7:1.

A name new to these surveys is here brought forth, that of Samuel the prophet, which leads to the choosing of Saul and then to the founding of the Davidic line (vv. 21, 22). Passing over the intervening centuries of Israel's history, the apostle moves from David the king to David's seed, the Saviour, Jesus, whom John the Baptist introduced.

Omitting any reference to the life and ministry of Christ, he dwells in detail upon the supreme act of rejection in Israel's history—the slaying of her own Messiah "because they knew him not, nor the voices of the prophets." It is frequently said that Paul knows nothing about the tomb of Christ; but it is too often forgotten that he speaks of the empty tomb, as in v. 29. In its treatment of the death and resurrection of Christ, Paul's speech here is almost parallel to

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that of the apostle Peter on the day of Pentecost.

The Epistle to the Hebrews

The final survey of redemptive history is the famous eleventh chapter of Hebrews, which has been called the Westminster Abbey of Faith. The resume is unique in that it does not refer to the unbelief of Israel, but rather, to the deep faith and consequent acts of many of the great leaders of Israel. It is the only survey of Biblical history which does not emphasize disobedience, rebellion, and unbelief.

Here again, as in the Psalms, we are taken back to creation. Verses 4 to 31 comprise a roll call, as it were, of certain men and one woman of faith, from Abel to Rahab: six names taken from the Book of Genesis, followed by an account of the faith of Moses and his parents (vv. 23-29), and a reference to an episode involving Rahab, found in the opening chapters of Joshua.

The chapter gives a number of facts regarding familiar events in the Old Testament which are not contained in the original narratives nor in any subsequent commentary upon them. For example, only here are we told that Abel's sacrifice was "by faith," which implies faith in a revelation from God—a fact that one would almost necessarily assume in reading Genesis; and here alone we are informed in relation to Abraham's offering up of Isaac that he knew, should Isaac be slain, that God would raise him from the dead (v. 19).

The extended discussion of Moses includes the remarkable statement that he chose "rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season: accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward" (vv. 25, 26, A.S.V.)

Following these illustrations of faith from the lives of specific individuals, the writer proceeds to recount, without names, what might be called some exploits of faith. Many references here are to Old Testament passages; e.g., stopping the mouths of lions, (Dan. 6:16, I Sam. 17:34), women receiving their dead (I Kings 17:17), etc., while perhaps others are from post-Biblical history as recorded in the Books of Maccabees. As in so many other surveys, the conclusion looks to the future, and thus ends with a prophecy.

A number of brief summaries of Israel's history I have not attempted to analyze, among which are Isaiah 41:8; 51:2; Jer. 33:26; Amos 2:9-12, Hosea 11:1-4; 12-13; Micah 6:4, 5; Matt. 23:35; Jude 5.

Summary

A word in summarization will suffice. Of these sixteen surveys, five began with creation, five with the patriarchs, and five with the Exodus. A review of the

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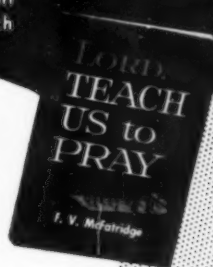
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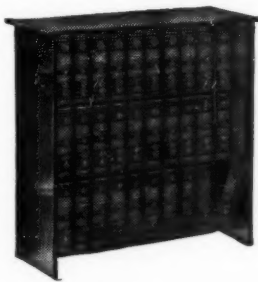
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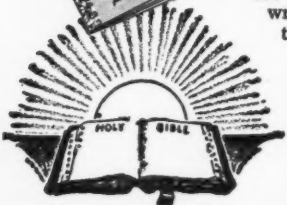
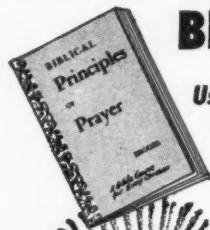
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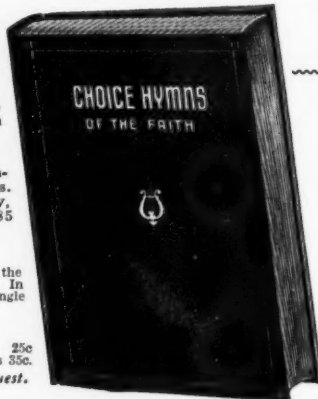
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writers of the Old Testament, the composers of the Psalms, the prophets, Stephen, Paul, and the writer of the Hebrews, all of whom spoke and wrote under the guidance of the Holy Spirit, reveals that they primarily emphasized five acts of God: the creation, the call of Abraham, the exodus from Egypt, the giving of the Law, and the initial victories over the kings in Transjordan. How strange it is that no major event in the history of Israel from the days of the judges to the return from Babylon is similarly repeated in these surveys.

The one tragic undertone running through all these surveys (except that of Hebrews 11) when the author is discussing not what God has done but what man has done, is that of failure, unbelief and rebellion. Is not this likewise the underlying note of Paul's last epistle (II Timothy), of II Peter and Jude, that the church of Christ in the last days will manifest the same unbelief which marked the history of God's chosen people of an earlier dispensation?

I would like to repeat what I said at the beginning of this study, that to my knowledge, this entire subject of historical surveys in the Scriptures has not been brought to the attention of Bible students in the recent literature devoted to Biblical interpretation.

An Unexplored Biographical Subject

FROM time to time, letters come to my desk asking for suggestions for suitable subjects for a thesis to be submitted for a master's degree, or, even more frequently, suggestions of bibliographical material to be used in such a composition. Should anyone reading these pages be considering writing a thesis for a doctoral degree in American history, may I recommend as a subject the life of Hannah Adams (1775-1831)?

Miss Adams was a distant cousin of President John Adams, and the daughter of a fanatical lover of books, who was not very thrifty. Reared in a home where a large library was available, she was soon well grounded in Latin, Greek, logic, etc. Miss Adams wrote what all Jewish historians recognize to be the first history of the Jews published in the English language, appearing in 1812 with the simple title, *History of the Jews*.

Her very valuable compilation, *Dictionary of Religions*, went through four editions and was republished in England, and the best defense of the Christian religion published in America up to the beginning of the nineteenth century was her work, *The Truth and Excellence of the Christian Religion*, containing biographical sketches of laymen who had written in defense of the Christian faith.

Other titles need not be enumerated here.

Miss Adams herself did a *Memoir* which was edited and published the year after her death, but no complete life of Hannah Adams has ever been written. For a summary of the basic facts, see the article in the *Dictionary of American Biography*, Vol. I, pp. 60-61. For anyone living in England, the available material should not be difficult to find.

A Strange Failure of the Early Church

RECENTLY I had occasion to briefly examine the references to our Lord's words concluding the Gospel of Matthew (28:18-20), of which there are a number (that really surprised me), sixteen listed in E. C. Richardson's indispensable index to the Ante-Nicene fathers.

But, upon examining the passages in which part or the whole of this exalted announcement appears, one comes upon an amazing fact. While the church fathers over and over again emphasized this passage's teaching about baptism, and its bearing upon the doctrine of the Trinity, nothing is said about the basic truth our Lord is here emphasizing—namely, the primacy and urgency of evangelizing the nations of the earth.

How could the early church possibly miss and ignore what these words so clearly declare? When one turns to Harold Smith's valuable work, *Ante-Nicene Exegesis of the Gospels* (London, 1929, Vol. VI, pp. 145 ff.) he will find hundreds of lines growing out of the interpretation of these three verses, but where is there one glowing paragraph in all these early writers of the church, calling upon Christians to undertake the great program of world evangelization?

No wonder tradition, formalism, priestcraft, and an ecclesiastical hierarchy arose to stifle that type of Christ-centered life and love that would have borne such abundant fruit.

A thesis on the interpretation of Matthew 28:18-20, in the Greek and Latin fathers for the first six centuries of the Christian church should prove a richly rewarding study.

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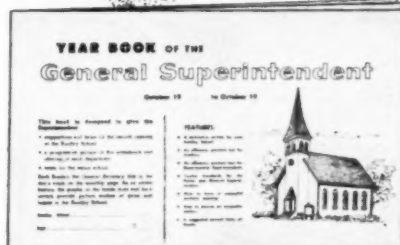
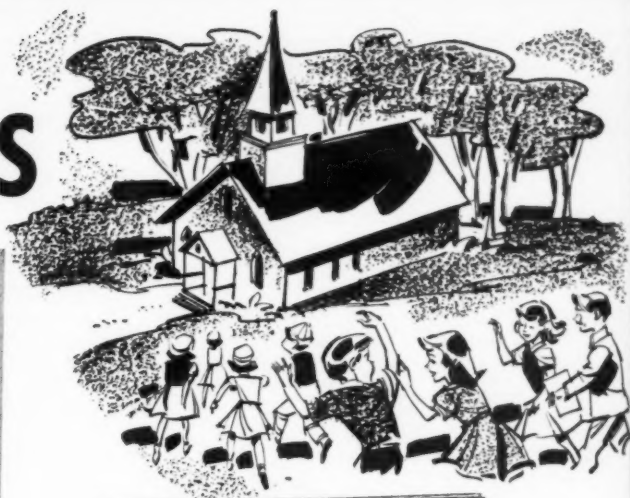
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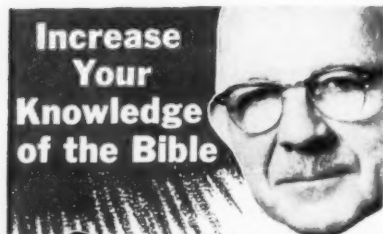
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The Right Seat for Jeannie

By June Oulund

PLEASE, Mother, hurry! If I don't go soon I'll be too late to get the desk by the big window." Jeannie squirmed under mother's firm hand and the hair brush.

"Yes, honey, one more minute." Mother gave her daughter's hair a last little pat.

Jeannie blew a quick kiss at her and dashed through the kitchen door. Her brand new pencil box and tablet were clutched in her hand.

"The first day of school!—it's the first day of school," she sang as she hop-skipped along the sidewalk.

Vacations were nice. But the first day of school was special too, because now she was in the fifth grade. And in Miss Winter's room there was that first desk in front of the teacher, right beside the big window, the very nicest

seat in the school. Jeannie began to run.

She stood breathless in the doorway. It was still empty! She ran across the room and set her pencil box and tablet down.

"Ow!" Suddenly Jeannie found herself sitting on the floor.

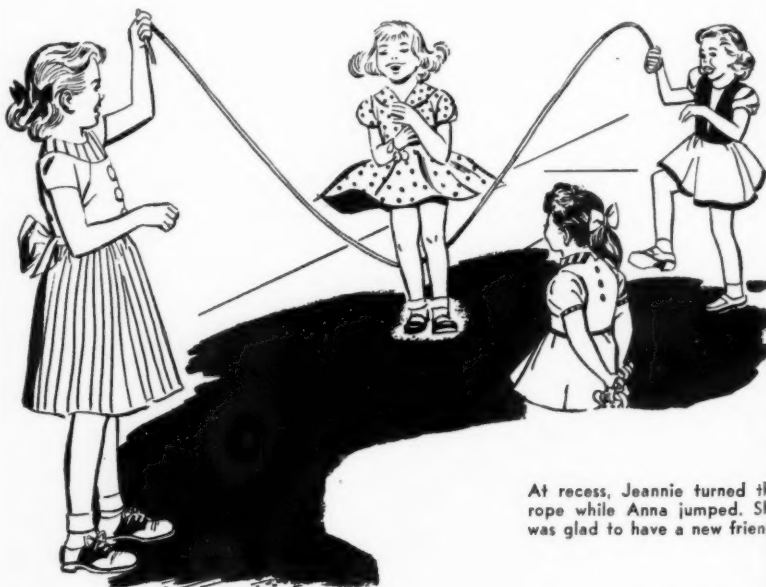
"You pushed me, Cynthia Lane!" she said hotly to the girl who had bumped her and was now sitting smugly in the coveted seat. "I was here first!"

"Was not. And you can't make me move." Cynthia replied, her nose in the air.

Jeannie's lip quivered.

"I could just—hit her—hard," she mumbled to herself as she picked her way blindly to the back of the room.

The day was spoiled. It didn't mat-



At recess, Jeannie turned the rope while Anna jumped. She was glad to have a new friend.

ter to Jeannie which desk she sat at now. She dumped her pencil box on the last desk back in the corner. To add to her unhappiness, she saw that an empty desk stood next to hers.

It was a most unhappy Jeannie who trudged into the kitchen that afternoon.

"My, such a long face, Jeannie," mother said. "How did school go?"

"Awful, just horrible awful. That nasty ol' Cynthia Lane pushed me down and she got MY desk and I'm way in the back all by myself." Jeannie began to sob. "Jesus knew how much I wanted to sit by the window. Why should Cynthia Lane get the best seat?"

"Jesus doesn't give us what we want when we want it selfishly. You

be patient, Jeannie. You'll find out Jesus has something much nicer planned for you."

The next morning Jeannie sat looking at her new school books. She cast longing glances toward the coveted desk where Cynthia sat chattering to Miss Winters.

It was then a small, thin girl, with large frightened eyes came slowly up to the teacher's desk. Miss Winters spoke quietly to her, then pointed out the empty desk next to Jeannie.

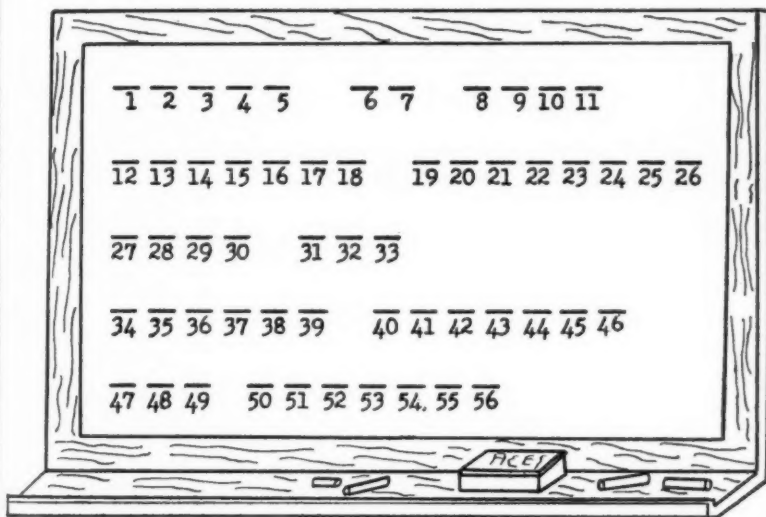
"This is Anna Miller, children."

"Hi!" Jeannie whispered, looking at the newcomer with interest.

"H-hello."

At recess time Jeannie noticed Anna standing by herself, looking very lonely. [Continued on page 44]

Back to School Puzzle



It's time to get down again to the business of school work and study. Start right now with this puzzle.

Find the Bible verse, count to the right word, and write the word in the given spaces. Then transfer the letters to the spaces which have the same numbers on the blackboard above.

For example: The third word in Luke 2:11 is "YOU." Put "Y" in the space above number 5 on the blackboard, "O" in the space above number 10, and "U" in the space above number twenty-seven. Do not transfer the two letters already given in the last word.

When the puzzle is complete, you will read what God wants you to do in school this year. You will also find a clue for checking your answer in the Bible.

— — — — — third word in Luke 2:11
5 10 27
— — — — — ninth word in John
31 19 24 16 3:16

— — — — — fourth word in Mat-
8 2 30 38 14 thew 13:5
— — — — — twelfth word in Psalms
1 29 32 21 107:42
— — — — — second word in
9 25 17 20 35 33 Isaiah 41:6
— — — — — sixth word in Psalms
26 23 11 28 59:15
— — — — — fifth word in Mal-
15 6 7 3 12 achi 3:13
— — — — — tenth word in Ecclesi-
52 41 56 39 astes 11:1
— — — — — ninth word in Pro-
53 37 48 55 22 verbs 18:10
— — — — — third word in I Tim-
50 43 49 4 othy 6:8
— — — — — fifteenth word in Esther
40 45 46 5:3
— — — — — twelfth word in Genesis
42 54 47 32:1
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44 13 51 34 8:24
A E
— — — — — twelfth word in Mat-
18 36 thew 6:17

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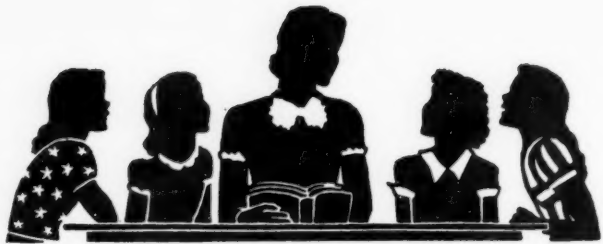
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The Right Seat for Jeannie

(Continued from page 43)

"Hey, come on, we're playing jump rope." Jeannie called to her. Anna came running, a quick smile brightening her face.

When school was over for the day, Jeannie found Anna walking the same way she was.

"Where do you live?"

"In the grey stone house on Maple Street. We just moved in."

"Next to the corner?"

Anna nodded.

"Why, we live just around the corner from you. You'll have to come over. I'll show you my picture book dolls."

"Oh, that sounds nice," Anna replied. "I have lots of books, if you like to read."

"Oh, do I! And we can go to Sunday school together. You do go to Sunday school, don't you?"

"Well, no. Is it fun?"

"Is it fun?" Jeannie nearly burst with excitement. "Say, you come with me next Sunday and you'll see. That's my house with the green shutters. See you tomorrow."

"Mamma, you'll never guess what!" Jeannie burst into the kitchen where mother was ironing.

"No, I suppose I won't, so you'll have to tell me," mother replied patiently.

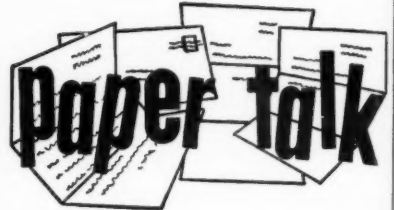
"There's a new girl, her name's Anna. She's got the seat next to me—you know the one I said was empty?"

Mother nodded.

"She just moved in that grey stone house next to the corner, and we're going to be friends." Jeannie paused briefly for breath. "And guess what else, she's going to Sunday school with me. Mamma—just think, she's never been to Sunday school!"

"I'm glad you asked her, Jeannie. So things worked out pretty nice after all, didn't they?"

Jeannie stared at her mother for a minute. Then, "Of course! That's why I didn't get the seat I wanted. Jesus knew Anna was going to need me for a friend, and He put me in just the right seat."



Lynn: Speaking about going back to school—

Lee: Who was? You didn't hear me say anything about it!

Lynn: No, but Jeannie did, in our story for this month. Look, I've saved this letter out because I think it is the most interesting one we have received in a long time.

Lee: Oh, you mean from Faith Decker? She's the girl who goes to a school for the blind in Lansing, Mich.

Lynn: Yes, and see, she has learned to write by punching dots on a paper. It looks something like a code. Then I suppose she reads it by feeling the dots with her fingertips.

Lee: I can't feel any difference in this group of dots with my fingers.

Lynn: That's what I mean about going to school. Faith must learn that in the school she goes to. She says, "I am nine, and go to the Michigan School for the Blind here in our town. I go to Sunday school and church and young peoples. On Sunday P.M. I play my phonograph and enjoy gospel records. I am glad that I belong to Jesus. My mother always reads me your story each month."

Lee: I like that. I am going to study hard this year and try to get the best marks in everything.

Lynn: So am I. Let's remind our friends again to write about something interesting that happened at camp. We need those letters right away to decide who gets the two books we talked about in August.

Lee: And every boy and girl who has not written to us yet, I wish they would write a letter to

Lee and Lynn

The MOODY MONTHLY JR. TWINS
820 N. LaSalle St., Chicago 10, Ill.

Moody Monthly

Why Christian Schools Need Your Help

[Continued from page 13]

ten years or more of college teaching experience!

Q. This would indicate, then, that teaching in evangelical schools and colleges is of rather poor quality?

A. By no means! But it is only because of the Christian teacher's loyalty to God's call.

A few weeks ago I was talking with a young man well on the way to his Ph.D., discussing the possibility of his coming to Houghton College. I told him, as I have often explained to others, that we are on a definitely "missionary basis." He replied that he feels a sense of calling to teach in a Christian college and fully expects this to be the situation in any of them.

Time and again we have seen talented and well-trained Christian young people gladly leave lucrative and promising positions and accept the responsibilities of teaching in an evangelical school or college. This kind of teacher will communicate to his students something not found in books—something tremendously precious.

Q. Are you going to ask us so to increase the support of the evangelical schools and colleges that this element of sacrificial service will be lessened or lost?

A. No. But there is absolutely no danger of this. We are now dealing, not with the "sacrifice level" but with the "subsistence level." Already it is true that some splendid (and willing) teachers with certain basic family needs cannot afford to teach in most evangelical colleges. "The scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward" (I Tim. 5:18). The evangelical constituency can and must do something about this situation, and precisely because the Lord wills it.

Q. Of course, this should be sufficient reason in itself. Isn't there also something to be said, however, from the standpoint of the importance of the Christian school to the on-going of the cause of Christ and the well-being of the Christian community?

A. Very definitely. Christians have committed tremendously important tasks to their schools and colleges. They are delegated tasks and should be the concern of Christians as a group. Commenting on this not long ago, in *United Evangelical Action*, Dr. Howard W. Ferrin, president of Providence-Barrington Bible College, said: "Are not [the] schools 'missionary arms' of the church of Christ? The expense of sending and maintaining a missionary on the field is so great that the church cannot afford to send its representatives out unprepared for their tasks. But who is to pay for the

[Continued on page 47]

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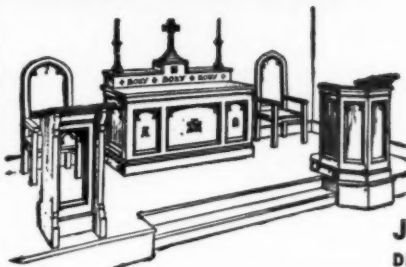
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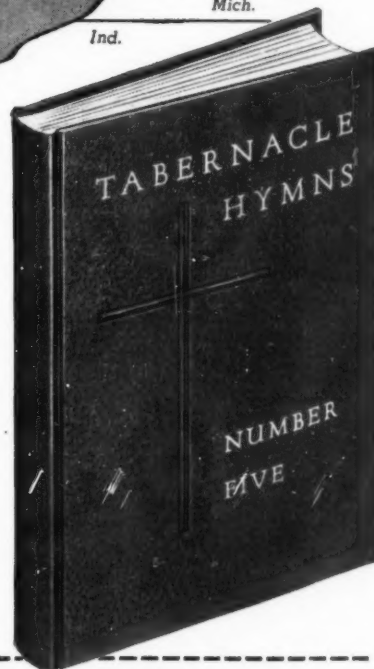
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OFF the RECORD

by bill pearce



» You know, records are pretty much like, say the speaker at the young people's banquet . . . the vocalist at a wedding . . . the cop on the corner . . . or the high school history teacher. There are

a few that are "pretty sad." The majority, however, are perfectly acceptable. Then there are the very evident standouts. This first review concerns one of the latter.

Word Records of Waco, Tex., a very going concern, presents for your listening enjoyment the FISK JUBILEE SINGERS (W-4007 LP). Now don't run away from that word "jubilee." This isn't any vocal "free for all." Wait till you hear the precision and emotional expressions of this all-Negro group. I think the soloists are great, especially the soprano in *Is a Light Shining?* and the tenor who takes spots throughout. The old favorite spiritual *Were You There* is warmly and beautifully sung. I enjoyed hearing it again. I think you'll like *Daniel, Daniel, Servant of the Lord* and *Lord, I Don't Want No More Callalu—callalu*, by the way, is a Trinidadian dish. *Go Down Death* is a very colorful and descriptive picture, complete with percussion. Usually I'm not for drums beating rhythm during any sacred rendition, unless its a big tympani climax, but here it goes right along with the mode of expression. Included also are two classics sung in Latin: *Exultate Deo* and *Adoramus Te Christe*. I guess I could go on talking about such other renditions herein, such as *Rock My Soul in the Bosom of Abraham*, *His Name Is So Sweet*, and *There's a Meeting Here Tonight*, but I want to mention one or two more current albums. Suffice it to say, however, that this LP of the Fisk Singers goes into my limited storage space for favorite records. See what you think.

» Well, now let's see. Suppose we take a few musical ingredients like a violin, some chimes, a liberal amount of piano and Hammond organ for basic flavor and one or two soprano vocals. Add to this such household favorites as *His Eye is on the Sparrow*, *It Is Well with My Soul*, *I'd Rather Have Jesus*, *Come Ye Thankful People Come*, *All Hail Immanuel*, and *What a Friend We Have in Jesus*. Blend carefully together into one LP album and serve. I think this will be a delightful complement to your menu of recordings. The folk responsible for this tasteful melodic recipe are the Csehy (pronounced Chay-hee) musical messengers. This is another of the Sing-spiration Treasure Chest Series (LP 132). The violinist, Wilmos Csehy, is quite vigorous and imaginative on said instrument—i.e., the bird effect in *His Eye*

Is on the Sparrow. My favorite in this collection is *What a Friend* because of familiarity and simplicity of rendition. Mr. and Mrs. Csehy and soprano June Mattheiss will, I'm fairly certain, prove a pleasant addition to your record group.

"Number 13775 . . . *No Greater Love* . . . take three." With these words of recording room jargon from the engineer in the control room, the big recorders start spinning at thirty inches per second for this Singtime album (LPS-1500)—now Miracle Records, Wheaton, Ill., and to the master tape goes the sound of a radio ensemble introducing the vibrant baritone voice of Dick Anthony. All afternoon and then the next day the recording session continues until eight numbers are out. *Jesus Led Me All the Way*, with Dick singing at the piano, *I See the Love of God* with ensemble and soaring trombone background, *The Shepherd of the Stars*, *Under His Wings*, *Rock of Ages*, and others. Incidentally, John Peterson penned half the selections.

Dick is a very fine musician and exhibits much creativeness in the arrangements. He sings with evident sincerity and feeling.

The technical aspects of these productions are for the most part good. Choir balance is fine . . . presence on mike is o.k. too . . . and there's variety in the selections word-wise. For instance, *Rock of Ages* on one hand is meaningful and simple in its spiritual message. On the other hand *I See the Love of God* has a very lovely musical sound, but has lukewarm lyrics. Dick Anthony has done an all-around swell job on this album and I hereby recommend that you give it an ear all the way through.

» Say, here's another fine LP album which Word Records has produced: RICHARD PURVIS AT THE PIPE ORGAN. Six classical selections grace this 12-inch disc. *Repentance, Supplication, Thanksgiving, Divinum Mysterium, Communion* and *Greensleeves*. These two latter renditions alone would make me buy this record. *Communion* is haunting and has an "other world" beauty to it. Then there's *Greensleeves* (from the old carol "What Child Is This"). This, too, is almost hypnotic in its melody and quiet interpretation. Purvis, I think, has a real gift of timing and of drawing out all the beauty of musical thoughts such as these.

Well, all this should provide a real earful . . . till we venture your way again with more records about this time next month.

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Why Christian Schools Need Your Help

[Continued from page 45]

education of these future missionaries? The same reasoning could be followed, too, with respect to the training of pastors, Christian teachers, Christian doctors and nurses, not to speak of the thousands of Christian youth who are so desperately needed in every walk of life to make a contribution of a Christian character to our contemporary society."

Q. Speaking very practically, Dr. Paine, what are your suggestions as to how this support can be made more effective?

A. I think one very practical key to the situation is the matter of "to whom are you neighbor?" Alumni of our evangelical schools and colleges, if they were to realize the cost at which they have been trained, would forever feel indebted to them—and a great many do. The annual alumni gift—by whatever name known—can come to be a tremendously important factor in the college budget. An increasing number of alumni make a monthly gift to their college, including this in their monthly roster of checks to be written.

Parents of past and present students are likewise a part of a school's natural constituency. Whatever plans they may have for large gifts in the future, their gifts from year to year—or oftener—ought to be a continuous source of financial support.

A local church should consider as a part of its regular program of missionary giving the college or colleges which are training its young people to take their places in the Lord's service locally and abroad. Of course this principle applies with increased force where local churches are bound to a college by denominational ties.

The Christian industrialist can often, especially in the case of a family-held or closely-held corporation, interest his corporation in a schedule of regular corporate support to one or more Christian colleges or schools. Such gifts are deductible from taxable corporate income up to 5 per cent of the total income.

Here, then, is something which closely concerns us all—the continuing life and vigor of our evangelical schools and colleges. If each of us will do what he can, we can count on God to do His miracle part and the need will be met. **END**

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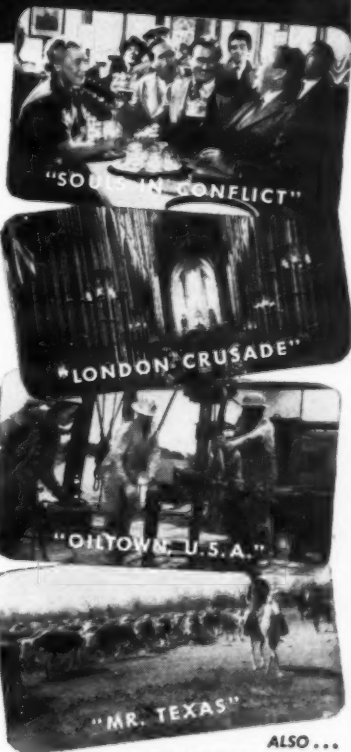
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September 16

Christ Among the Churches

Revelation 1:9-11, 17-18; 3:14-22

MEMORY SELECTION: *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*—Revelation 3:20

To present the glorious teaching that our risen and glorified Lord is in the midst of His churches, our lesson series takes us to the Revelation. Note that it is not "Revelations," as some call it. Neither is it the "Revelation of St. John," except as we so designate him as the human author of the book. It is "The Revelation of Jesus Christ" (Rev. 1:1).

The three lessons which we shall have, centering in the teachings of this book, do not even suffice as a brief introduction to this outstanding portion of Scripture, and certainly do not afford opportunity for any real study of it. So we shall do well to confine ourselves largely to the lesson portions which have much to say to us who are in the church today.

We note first that this revelation was given to John as he was

I. In the Spirit on the Lord's Day (1:9-11)

Read the dramatic and instructive introduction and salutation which you find in vv. 1-8. Here it is made clear that we are on prophetic as well as historical ground. We stand in the presence of the One who is the "Alpha and Omega, the beginning and the ending"—The Eternal One.

If you are among those who have missed the blessing of studying the Revelation, note in verse 3 that "blessed is he that readeth," and who is ready to "hear the words of this prophecy and keep those things which are written therein." You may not feel that you can understand it all, but you can read it and heed it and receive a great blessing. "The Lord's Day" evidently refers to the first day of the week—our day of worship. Note the importance of being "in the Spirit" on that day, to hear the Word of the Lord. He has a message for the church today, even as He did in John's time, for those who are ready to listen.

The messages to the seven historical churches in Asia deal with situations as they existed at that time, but they are also types of conditions which were to exist in subsequent ages in the history of the church.

The vision of Jesus caused John to say that

II. "When I Saw Him I Fell at His Feet" (1:17-18)

That revelation of our Lord as presented in verses 12 to 16 is much too good to omit from our teaching of the lesson.

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There the magnificent Christ stood in the midst of the seven churches as "the son of Man" (He who "became flesh and dwelt among us") wearing the robe of a judge with eyes of flame, but also wearing the girdle of affection and peace. His voice was like the thunder of many waters and His countenance shone with the dazzling glory of the sun. Out of His mouth came forth the sword of the Word and in His hand He held the "angels" or ministers of the seven churches. What an appropriate place for a true witness to be!

Little wonder that God's faithful servant fell as dead in worship, honor and praise. Have we forgotten how glorious our Saviour really is?

The messages to the seven churches are presented, but our lesson refers only to the one given to Laodicea, the last of seven. We shall have to confine ourselves to the consideration of this convicting word from

III. The True and Faithful Witness (3:14-22)

How good it is to have a witness both true and faithful to our best interests in a world where in contrast there is so much flattery, hypocrisy and deceit. When God speaks, we should listen for this is the "real thing." Note how well the message to Laodicea fits the situation in many churches today.

"Lukewarm!" How repugnant that expression is to our taste. Think what it must mean to God to see a church without passion, enthusiasm or a sense of urgency. Rich in its own eyes, but poor in the sight of the Lord, and blind to its own miserable condition. What a sad situation, but note that the Lord speaks in love (v. 19) and calls for repentance. Verses 20-22 are spoken to a backslidden believer—are they spoken to you and me?

September 23

The Kingdom of This World

Revelation 7:9-17

MEMORY SELECTION: *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*—Revelation 11:15b.

The Revelation is a book of blessed and encouraging insight into the culmination of all things. Many of its passages lend themselves to differences of interpretation which have become more of a battleground of diverse views than a place of satisfaction and instruction. We do well to avoid such controversy in our teaching in the Sunday school.

The passage before us is one in which we are permitted to take a prophetic look into heaven and see the great multitude of the redeemed before the Lord singing songs of praise and thanksgiving from their hearts.

We are encouraged by the revelation that those who are to be recipients of the redemption of Christ are presented as

I. An Unnumbered Multitude (v. 9)
Sometimes we are depressed at the thought that there seem to be so few who respond to the call of the gospel and come into the kingdom of God. It is God's way of encouraging us to let us see that they will come from all nations and tribes—and in such great numbers that God alone can count them.

They wear the white robes made glorious and bright by their cleansing in the blood of the Lamb. There is no cleansing agent made or applied by man that can wash away the stain of sin. We must come to Jesus Christ in faith, and if we do, we shall be clad with the robes of His righteousness.

This great host is revealed to be appropriately and delightfully occupied with

II. The Song of the Redeemed (vv. 10-12)

From grateful hearts and with glad voices they cry out in praise concerning His salvation, asserting praise to the Father on His throne and to Christ, the Lamb.

Angelic beings join in this ascription of praise, but note that they do not speak of salvation, for that is an experience known only to man. But they do approve of a man's praise and add their own, swelling out in a great "Amen," indicating not only their agreement with the praise of the redeemed but assurance of God's eternal glory and majesty.

Note the great and precious array of meaningful words in verse 12. We should recall again and again that we have a Lord who is great and greatly to be praised.

In a day when leaders in religious life are telling us to drop the blood out of our religious thinking, it is important to note that those who are redeemed have been

III. Washed in the Blood of the Lamb (vv. 13-14)

There is no other way of salvation (Heb. 9:22) and we shall be in need of the efficacious cleansing of His precious blood all the way home to glory (I John 1:7-9).

The reference to tribulation here does not refer to that general portion of trial and sorrow which comes to all believers, for in the original text it is made clear that this passage refers to "the tribulation—the great one" which shall come with its devastating anguish at the end of the age.

We do well to plead earnestly with those whom we teach in our Bible schools that they come to Christ for cleansing so that they may be numbered with the "unnumbered" host which shall enjoy

IV. The Eternal Blessedness of the Redeemed (vv. 15-17)

To be in the presence of God throughout eternity will not be an experience of inactivity for we shall rejoice to serve Him with our redeemed faculties. He shall overshadow us with His glorious presence. No hunger or thirst, nor the heavy burden of the day, no more tears (what a blessed thought!), but deep

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September 30 The Great Invitation Revelation 22:1-5, 8-9, 16-21

MEMORY SELECTION: *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—Revelation 22:17*

The last chapter in the last book in the Bible is before us today with its solemn, yet encouraging words. It provides excellent opportunities for the teacher, even though it does present material which may be difficult to present.

The background scriptures are always important to the teacher though time limits their use, but today it may be well to establish the fact from Mark 10:13-16 that God has given man many invitations to come to Him for redemption and satisfaction of life. Here it is His gracious acceptance of little children, something which those who have lost their interest in children need to ponder.

Then in Revelation 3:20 there is the appealing picture of Christ as presented by His own words, knocking at the door of man's heart, eager to come in and have fellowship with Him. How patiently and persistently He stands and knocks and invites you to let Him in. Have you opened the door?

Then in Revelation 21 and 22 we have the striking picture of the ultimate goal of all revelation, the place to which He invites us, yes

I. The Believer's Eternal Abode (vv. 1-5)

Space does not permit us to enlarge on the remarkable description of the Holy City in chapter 21, but do not miss the joy of reading it in preparation for teaching this lesson. We shall have this chapter as our lesson on December 30.

After revealing the details of the city with its gold and precious stones, the inspired writer now turns to its beautiful surroundings.

Here is the sparkling "bright as crystal" river, the water of life which flows out from the throne of God and the Lamb, not going off to some distant sea, but filling the city's street with its living water. Along the river the "tree of life" appears, bearing its healing leaves and glorious fruit.

All this speaks of joy, life, fruitfulness and full deliverance for the believer in Christ. There is no longer any accursed thing to be found. Christ bore our curse on the tree of Calvary, but even that is now in the past.

The blessedness of the city is epitomized in the words "they shall see his face." No wonder the songwriter cried out, "Oh that will be glory for me." They shall see Him, for they belong to Him. His name is on their foreheads.

Darkness will be eternally dispelled—not by the comparatively weak light of the sun, but by His presence. Serving Him (v. 3) they shall "reign for ever and ever" (v. 5).

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glorious victory. Who is to share it with Him? The redeemed. And lest anyone fear that he will be excluded there is presented

II. God's Last Invitation (vv. 8-17)

John's experience of verses 8 and 9 clearly establishes the fact that though God uses men to convey His message, it is His message, and the glory is to be His. Another fact is conclusively stated in verse 16, where all of divine history is bound up together in the reference to "the offspring of David" who is "the bright, the morning star."

Then comes the gracious invitation (v. 17) with its threefold appeal by the Holy Spirit, by the "bride" which is the church and by all those who have heard and believed down through the ages. It is gathered up in that beautiful word "come." No one who is athirst will be turned away, but may drink freely of the water of life. Now there is

III. A Solemn Final Warning (vv. 18-19)

Let all those who tamper with God's Word or smoothly explain it away read these verses and tremble, for obviously they apply not only to the Revelation but to the entire Bible. Judgment awaits such wickedness. The last words of the blessed Book present

IV. The Believers' Last Prayer (vv. 20-21)

He is coming again! Yes and quickly. That truth should be living and dominant in our hearts and lives. It is indeed the last recorded prayer of the believers on earth as they cry out in hope and expectation "Come, Lord Jesus."

October 7

The Creation Story

Genesis 1:1-5a, 9-12, 26-28, 31a

MEMORY SELECTION: *And God saw every thing that he had made, and behold, it was very good.*—Genesis 1:31a

All of the Bible is God's Word, but it is natural that certain passages should become more familiar to, and in that sense more precious, to believers. For the next three months we are to enjoy a study of such "great passages of the Bible." It should be a profitable and pleasant experience.

We begin in the right place as we turn to the very first chapter of the Bible to see the origin of all things. In a day when man seems to be intent on destroying himself in the effort to control and dominate the earth which he regards as his own, it is good to be reminded that man did not make this world, nor does he control it.

God made all things. He has a plan for His creation. He is the eternal, infinite, all-knowing One and is not moved by the catastrophes of the day or the

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impulses of the moment. First we recall anew that

I. God Made Heaven and Earth (vv. 1-5, 9-12)

The Biblical account of creation with its clear statement "in the beginning God" stands out as a dignified, intelligent and satisfactory statement of the origin of things which is in bold contrast to the confusing and almost unbelievable theories of men.

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Space forbids a full discussion of the account of creation, but a study of the Scripture will quickly reveal its order, symmetry and completeness. Compared with the ancient human cosmogonies it is superb. This is a great chapter to read and re-read until its beauty and greatness lay hold of one's mind and soul.

In the beginning God created heaven and earth, and to inhabit and use the world

II. God Made Man in His Own Image (vv. 26-28)

Although man has so often debased himself by his sin and disobedience that it seems almost incredible, still it is true that he was made in the likeness and image of God.

Because this is true, we never lose hope for any man. No matter how deeply he degrades himself, there remains upon him the mark of the likeness and image of God, and so he may be touched by His redeeming grace and restored to fellowship with Him.

It should be noted that the likeness and image of God in man refers to his moral and spiritual nature. Man is a living soul with intelligence, feeling and will. He is a moral being knowing the difference between right and wrong. He is a personal, self-conscious being capable of fellowship with God.

God gave man dominion over His creation. He was to develop it and use it for God's glory. In some measure—yes, in great measure—he has done so, but all too often in his willfulness he has misused his privilege to his own destruction. As we virtually hold our breath in fear of what may take place any moment in this atomic age, our hearts turn to God in prayer that there may be a real spiritual revival, one of the fruits of which will be a new sense of responsibility to God for the manner in which man uses the creation which God has put into his hands. For we see that

III. God Made All Things Good (v. 31a)

Sometimes we marvel at man's ingenuity and capacity for doing new things, but as we pause to consider we realize that with all his brilliance man has only released a minute part of what God originally laid down in His creation, which by His own unerring judgment was "very good."

There should be no room for boasting and certainly we should stand ashamed

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at the manner in which so much of this good creation has been perverted to evil uses. We should humbly pray that God will help us to use aright this great earth with all its potentialities for good.

October 14

The Ten Commandments

Exodus 20:1-17

MEMORY SELECTION: *Thou shalt have no other gods before me.*—Exodus 20:3

God's universe is governed by God's law. Men see it working out in the physical realm and learn that only by obedience to the law of God can they attain desired results. Conversely, they learn that to disobey those laws is to invite disaster. Would that they would be equally concerned about God's moral and spiritual laws.

There is in the world a fundamental moral law, an eternal distinction between right and wrong, which is also intended for man's good and which he may ignore or disobey only to his own sorrow. He cannot destroy or abrogate this law.

All laws of men which are true and right are founded on this underlying moral law, and are in reality only a de-

velopment and interpretation of the ten commandments which are the subject of our lesson.

The commandments were given directly by God to Moses on Mount Sinai and bear the clear mark of divine authority. They deal with man's two essential relationships—to God and to his fellow man. They call first for

I. A Right Attitude Toward God (vv. 1-11)

Unless our view of God and our attitude toward Him are right, our entire life will be wrong. We must know Him so that we will accept His authority and worship Him in a right way. These verses tell us first:

1. *Whom to worship (vv. 1-5).* God spake these words. But man may ask, "Who is God?" He is revealed here as the divine personal being, the true God, ready to enter into communion with man, but to be worshiped by him as the only God, the One who is concerned about his daily need (v. 2), righteous and just, but not to be trifled with (v. 5), and not to be confused with any graven image or likeness. Then we learn

2. *How to worship (vv. 6-7).* We are to love Him and to keep His commandments. There is to be complete reality and honesty about this. No matter how pious the words of a man may be, he has taken the Lord's name in vain unless he keeps His holy commandments. Man must also know

3. *When to worship (vv. 8-11).* God has ordained that man should not incessantly bear the burden of toil. He is to have a day of rest, and a time for worship, not disturbed by the duties of his daily labor.

We recall that a generation ago men were greatly concerned about keeping the Lord's day. They fought against the rising tide of secularism. Today we are strangely silent on the subject. Remember God's order, "Six days shalt thou labor"—not seven, and use the day of rest not just for rest and recreation, but first of all for worship.

Having established a right relationship to God, man is ready to give proper attention to

II. A Right Relationship to Man (vv. 12-17)

Let us face the fact that a man who professes to be right with God will also be right with his fellow man. Conversely, the man who is wrong in his relations with his fellow men is either not right with God at all or he is on a very low spiritual plane. Because we are right with God we must be right in

1. *Family life (v. 12).* The fifth commandment has to do with children and parents. It is a plain and direct command that parents should be "honored," and that means more than a minimum of courtesy.

2. *Physical life (vv. 13-14).* God is interested in our bodies. They are not to be destroyed either by moral uncleanness or by violence. And remember, there are more ways to kill than with a gun!

3. *Social life (vv. 15-17).* Dishonest appropriation of what belongs to another, or evil speaking about him or coveting what he has—all these are sin, and sad to say are common among people today. Let us who name the name of Christ see that they are put away.

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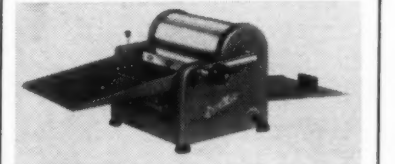
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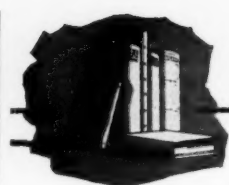
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

A New Book for Sunday School Workers

TEACHING FOR RESULTS, by Findley B. Edge

Broadman Press, Nashville. 230 pages, \$3.00

Reviewed by Kenneth O. Bouton

THE recognition of the importance of the Sunday school has led to the realization of the need for improvement in teaching. Dr. Edge has written an excellent book setting forth certain principles of teaching and specific methods for its effectiveness. The teacher is the key to the situation. He must have an aim and follow through until the result is obtained.

In the material presented are included

charts, tests, proposed questions and a comprehensive lesson plan. The teacher is challenged with a list of ten items as qualifications a good instructor ought to have.

The book is practical and pertinent to the present need in our Sunday schools. A copy of it in the church library will be of value. It deserves to be read and studied by directors of teacher training courses.

GREAT NEGLECTED BIBLE PROPHECIES, by Merrill F. Unger. Scripture Press, Chicago. 167 pages, \$2.50.

The prophecies treated in this volume are of particular significance in these days because of historical events which seem to make their fulfillment increasingly imminent. They are Ezekiel's Vision of the Dry Bones, Ezekiel's Temple and Millennial Worship, The Judgment Seat of Christ for Believers, and The Olive Tree and Israel's Future (Romans XI). Some of these can hardly be said to be "neglected" prophecies except by certain commentators. However, certain neglected aspects are more fully treated.

The method is to first state erroneous views, to refute them and then to present the correct view, thoroughly supported by the Scriptures. The great fallacy and basic error underlying the misinterpretation of these prophecies is "The Rejection of the Premillennial and Dispensational Interpretation of Scripture," of which the author is a stalwart exponent and defender.

There is certainly much to provoke thought, and the treatment is clear and logical. But in the discussion of "Millennial Worship" it is difficult to understand the restoration of "a distinctive religion of Judaism," a "restored Judaism," which is "a state of things in diametrical contrast with Christianity," and (quoting W. Kelly) "No doubt it is not Christianity" (italics ours).

An extensive Scripture index, as well as general index, make the valuable contents of this work easily available for particular reference. On the whole it is a valuable addition to prophetic literature. N.J.S.

BIBLE COMMENTARY: THE MINOR PROPHETS, by Theodore Laetsch. Concordia Publishing House, St. Louis. 566 pages, \$5.00.

A conservative work on the minor prophets, abreast of the best in recent scholarship, has long been desired. Current reprints of the works of Keil (1868) and Pusey (1860) underline such a need. Dr. Laetsch of Concordia Seminary, St. Louis, has provided a readable and informative volume, thoroughly loyal to the inspiration of Scripture, and generally informed as to historical and linguistic studies which throw light upon the meaning of the text. After a short chapter presenting the historical background of the writing prophets, each of the twelve minor prophets is presented with an introduction, outline and translation of the text, grammatical notes, and verse-by-verse commentary.

While the grammatical notes make use of Hebrew words (and Greek for Septuagint readings), the observations made in such cases will be easily understood by those with a limited knowledge of the original languages. The advanced scholar will not find them helpful, however, as they represent a presentation of past scholarship rather than a new scientific study.

The author gives proper place to those Messianic prophecies which anticipate the first advent of Christ. He emphasizes the grace of God, and has a high view of the church. Prophecies which speak of Israel, however, are uniformly spiritualized and made into prophecies of the church. Following the discussion of Zechariah 8 we read this categorical statement: "The history of the New Testament Church is the record of the fulfillment of this prophecy."

The publishers are to be commended for the excellent type and format used in this commentary. It will occupy a place in the libraries of those who preach from and teach the Old Testament. Its eschatological viewpoint, however, will limit its usefulness. C.F.P.

THE BIBLE IN STORY AND PICTURES, by Harold Begbie. H. S. Stuttman Co., New York. 2 volumes boxed, 512 pages, \$5.95.

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of the Grolier Society's *The Children's Story Bible*. Though beautifully bound and illustrated, these books give forth a hollow sound when tested by some of the basic doctrines that a Christian parent would want his child to receive.

In the New Testament volume Jesus is shown as "the example of what life at its best can be." Paul, the author says, "had one burning ambition, and one alone—to make men Christians." To do this, Paul is said to teach that men must become "Christ-like" in order to realize God's Fatherhood. The closing words of the work re-emphasizes that the "secret of the Master," as well as the entire New Testament message is that "God is Love."

Because of interpretations of this kind at every important point, this work cannot be recommended as a set of books evangelicals will want to put into the hands of children. V.T.P.

A COMPANION TO THE COMMUNION SERVICE, by William Robinson. Berean Press, Birmingham, Sask., Canada. 55 pages, \$1.00.

To read this little volume is to be inspired with a new and glowing conception of the "holy communion." It represents a movement to restore the character of communion and the place of communion as the chief part of a service, rather than as an appendage or after-service as it sometimes is. This, it is stated, was the practice of the primitive church where it was perhaps the only form of service used. It was the purpose of such Reformers as Calvin, Knox and Wesley.

The subject is dealt with from the standpoint of preparation, self-examination and participation. Appropriate scriptures and prayers are suggested. The nature and meaning of the service are explained with emphasis upon its solemnity and joy, and especially as a real experience. Excerpts from Calvin, Knox and later exponents of the real (though, of course spiritual) partaking of Christ in the symbols are presented. Whatever one's view, this valuable little volume is a most commendable, timely and inspiring, devotional manual for communion in the Reformed tradition. N.J.S.

THE SYNAGOGUE AND ITS PEOPLE, by Desider Holscher, Abelard-Schuman Inc., New York. 189 pages, \$4.50.

Beautifully illustrated with more than two hundred excellent photographs, this volume sets forth the history of the Jewish people in the United States over the past three centuries in terms of the rise and development of the synagogue and of its religious, cultural and communal life.

The account of its beginnings is particularly fascinating, and the pictures of the earliest synagogues, both inside and outside, architecture and religious furnishings, are of absorbing interest. The description of the synagogue worship and its religious education is a course in Jewish religion and custom.

While the volume is intended to make its appeal to all branches of the Jewish faith, the worship and practice described are more particularly of the Orthodox and Conservative branches than the Reformed. The cultural and communal aspects will especially appeal to the Reconstruction movement with Judaism. But the book should also prove of much value to those of other faiths interested in the study of Judaism and the Jewish people, even though the picture presented in some instances is the ideal rather than the real. N.J.S.

YOUR PRAYERS ARE ALWAYS ANSWERED, by Alexander Lake. Gilbert Press Inc., New York, 248 pages, \$2.95.

This is a collection of authenticated stories of answers to prayers, gathered by the author over a period of some forty years. Twenty-five documented testimonies tell of those who have found calm and peace in the midst of the many storms of life, as a result of answered prayer.

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Evangelism Arrangements for SEPTEMBER

William Boyle, Editor

The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.

EAST

Connecticut

BRISTOL: Sept. 23-30, Grace Baptist Church, Robert K. C. Paulson, pastor. *Ayer*

Massachusetts

NORTH UXBRIDGE: Sept. 30-Oct. 14, North Uxbridge Baptist Church, Hubert A. Swetnam, pastor. *White*

WOBURN: Sept. 2, Church of the Open Bible, Carlton Helgersen, pastor. *Russell*

New Jersey

NORTH PLAINFIELD: Sept. 23-30, Hydewood Baptist Church. *Sweeting*

PATERSON: Sept. 9-16, Park Avenue Baptist Church, R. Grovenger, pastor. *Ayer*

TRENTON: Sept. 30-Oct. 5, Church of the Open Door. *Harrison*

New York

BUFFALO: Sept. 29, Youthtime, Alan Forbes, director. *Place*

HERMON: Sept. 9-23, First Baptist Church, Robert Taylor, pastor. *Cherdin*

MAHOPAC FALLS: Sept. 23-28, Red Mills Baptist Church, Clifford W. Ward, pastor. *White*

OCEANSIDE, L. I.: Sept. 18, Windsor Church, Frank Vulture, pastor. *Sweeting*

ONEONTA: Sept. 10-14, Hartwick College Field House. *Speake*

SCHROON LAKE: Sept. 1-3, Word of Life Camp, Jack Wyrzten, director. *Sweeting*

SPECULATOR: Aug. 28-Sept. 2, Camp-of-the-Woods, Gordon L. Purdy, director. *Speake*

WINDSOR: Sept. 16-30, West Windsor Baptist Church, Charles Ritenburg, pastor. *Leininger*

WOODSIDE, L. I.: Sept. 22, Christ

First Rally, Woodside Baptist Church, Robert Mergenthaler, director. *G. Anderson*

Pennsylvania

CENTRE HALL: Sept. 30-Oct. 14, Evangelical United Brethren Church. *Harpell*

DUNBAR: Sept. 17-18, Faith Bible Conference, Homer Boese, director. *Humberd*

EASTON: Sept. 11-16, First Baptist Church, Albert Beerley, pastor. *G. Anderson*

ERIE: Sept. 23-28, Erie Gospel Tabernacle. *Harrison*

FARRANDSVILLE: Sept. 12-23, Evangelical United Brethren Church. *Harpell*

HANOVER: Sept. 9-23, Hanover Bible Church, Arthur Bowser, pastor. *Manderson*

HARRISBURG: Sept. 16-20, The Forum. *Speake*

HONESDALE: Sept. 9, Honesdale Gospel Tabernacle, William Pisauo, pastor. *G. Anderson*

IRWIN: Sept. 14, Tabernacle of Faith, Ben Saint, pastor. *Place*

JOHNSTOWN: Sept. 15, Youthtime, Beck Hall, C. Grey Watson, director. *Place*

JOHNSTOWN: Sept. 16, Johnstown Bible Church, C. Grey Watson, pastor. *Place*

LANDISBURG: Sept. 25-Oct. 7, Landisburg Fire Hall, Cloyd Hull, chairman. *Miller*

LISLE: Sept. 2-7, Nanticoke Baptist Church, Roscoe Archer, pastor. *Manderson*

MARTINSBURG: Sept. 1-2, Cove Independent Bible Church, Adrian Sprunger, pastor. *Oughton*

MEYERSDALE: Sept. 19, Summit Mills Brethren Church, Arthur Collins, pastor. *Humberd*

SCHUYLKILL HAVEN: Sept. 23, Grace Evangelical Congregational Church. *Place*

UNIONTOWN: Sept. 13, First Brethren Church, R. Paul Miller, Jr., pastor. *Place*

WOODLAND: Sept. 4-16, Evangelical United Brethren Church, F. F. Sexton, pastor. *P. Pyle*

Reginald F. White



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Rhode Island

PROVIDENCE: Sept. 1-3, Providence Youth Conference, Providence Bible College, Howard Ferrin, director. *Teuling*

Vermont

BARRE: Sept. 24-28, Barre Municipal Auditorium. *Speake*

SOUTH

Alabama

LIPSCOMB, BESSEMER: Sept. 16-23, Crescent Heights Baptist Church, Padgett Cope, pastor. *H. Pyle*

Florida

PENSACOLA: Aug. 27-Sept. 2, Ferry Pass Baptist Chapel, W. F. Howell, pastor. *H. Pyle*

Georgia

CORDELE: Sept. 24-30, Third Street Baptist Church, Peter Boyko, pastor. *H. Pyle*

Kentucky

LEXINGTON: Sept. 16-23, Grace Baptist Church. *Fanning*

PADUCAH: Sept. 9-16, First Baptist Church. *Sweeting*

North Carolina

ASHEVILLE: Sept. 12, Asheville Bible Church, Wesley G. Hurni, pastor. *Marchbanks*

BRYSON CITY: Sept. 7-9, Great Smoky Mountains Bible Conference. *Marchbanks*

HENDERSONVILLE: Sept. 30, Faith Tabernacle, Sherman Patterson, pastor. *Marchbanks*

MADISON: Sept. 11-18, Good News Baptist Church, Cecil Wright, pastor. *Wells*

REIDSVILLE: Sept. 16-30, Wayside Baptist Church, B. Kallum, pastor. *Oughton*

WHITEVILLE: Sept. 24-28, Whiteville Brunswick Bible Conference. *Marchbanks*

Oklahoma

MUSKOGEE: Sept. 30-Oct. 7, First Baptist Church. *Fanning*

PAUL'S VALLEY: Sept. 5-16, Calvary Baptist Church, Jerry Amstutz, pastor. *Davidson*

South Carolina

GREENVILLE: Sept. 13-16, Bible Conference, Reedy River community. *Marchbanks*

Tennessee

JACKSON: Sept. 16-30, Association-wide campaign. *Martin*

WATAUGA: Sept. 19-30, Fairview Baptist Church, Russell Richardson, pastor. *Wells*

Texas

HENDERSON: Sept. 2-9, First Baptist Church. *Fanning*

TEXARKANA: Sept. 5-16, Oaklawn Baptist Church, R. J. Simpson, pastor. *Fehsenfeld*

Virginia

ROCKY MOUNT: Sept. 9-15, Calvary Baptist Church, Billy Martin, pastor. *Oughton*

West Virginia

PARKERSBURG: Sept. 13-16, Grace Brethren Church, Lester Smitley, pastor. *Humberd*

CENTRAL

Illinois

BIG ROCK: Sept. 23-Oct. 3, First Baptist Church, Donald Herrick, pastor. *McAllister*

BLANDINSVILLE: Sept. 2-16, Old Bedford Christian Church, Dean McGrew, pastor. *McCone*

CHICAGO: Sept. 9-14, Grace Evangelical Free Church, Thomas A. McDill, pastor. *Collins*

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SPRING ARBOR: Sept. 28, Spring Arbor College. *Van Impe*

Minnesota

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Ohio

AKRON: Sept. 30-Oct. 12, First Baptist Church of Kenmore, George Fissell, pastor. *Manderson*

BEREA: Sept. 23-Oct. 7, First Baptist Church. *Stucky*

CANFIELD: Sept. 4-9, Old North Baptist Church, Carl E. Brand, pastor. *Van Impe*

CELINA: Sept. 23-28, Grace Missionary Church. *Stemming*

MANSFIELD: Sept. 23-30, Mansfield Gospel Center. *McCone*

PORTSMOUTH: Sept. 25-Oct. 7, Temple Baptist Church, Hall Dautel, pastor. *Cherdin*

SPRINGFIELD: Sept. 16-21, Maranatha Baptist Church. *Harrison*

Wisconsin

GENOA: Sept. 16-30, Genoa Bible Church, V. W. Romans, pastor. *Renton*

MADISON: Aug. 31-Sept. 3, Lake Waubesa Bible Camp, Charles Polley, director. *Humberd*

MADISON: Sept. 4-5, Fellowship Bible Church, Charles Polley, pastor. *Humberd*

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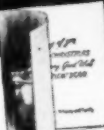
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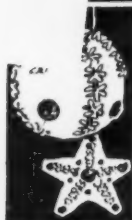
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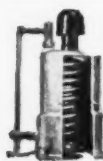
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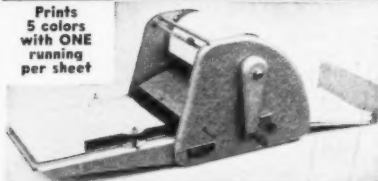
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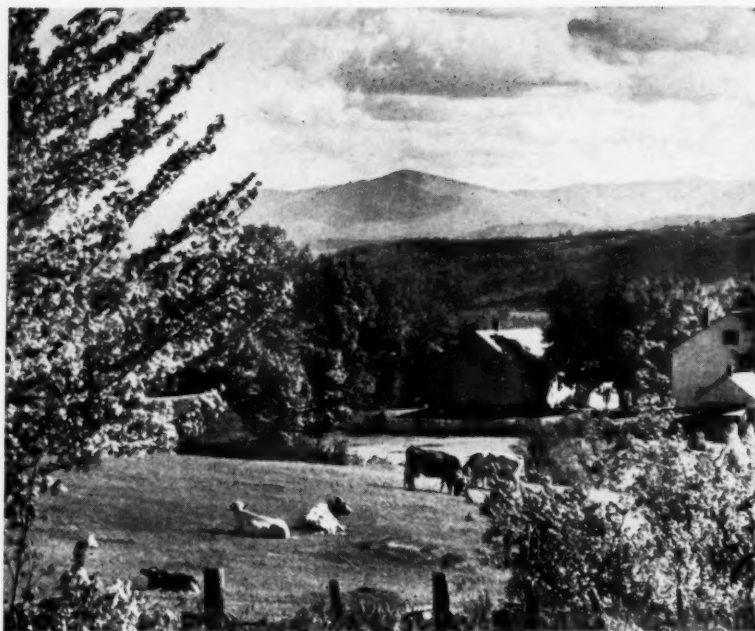
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A PRAYER

KATHERINE SINCLAIR

When blessings pour
Like jewels from a golden cup,
O keep me, Lord,
From greediness for more!
I know in days of too much peace
Light-winged Lucifer will say,

"Lay down that shield;
My darts of fire are fable.
Take off your shoes;
Give rest to weary feet.
Your helmet is heavy, friend.
I'll take that too!
What's this—a sword?
Come now, do I look bad enough to kill?
Put it down!
Such a sword is cumbersome,
Too cumbersome for you.
And a breastplate!
My, you are equipped for battle.
But it's over now,
And you can enjoy your blessings more
Without armor weighing down your soul."

Only Thy strength, O God,
Can save me from disarmament.
My battle is not won
Until in heaven I see Thee face to face.
Keep me, until that day,
For Jesus sake.

The Road to the Knowledge of God

[Continued from page 14]

sonary conference, and have heard many wonderful missionary messages, I thought that tonight, instead of bringing to you one more account of what God is doing on the field, I would bring a message intended as a sort of summary of all that we have heard, hoping that it will help us all to find the place which God has for us in which we may serve

Him." Then she began to read her text, but I heard only the first six words.

"Commit thy way unto the Lord . . ."

I was groaning inwardly. "Here," I thought, "comes one of those wonderful messages to which we all give mental assent, but which we cannot carry away with us and actually apply." Never was I more wrong.

That night Mrs. Stull talked to the simple and to babes. She drew word pictures—lots of them—and at last, at long,

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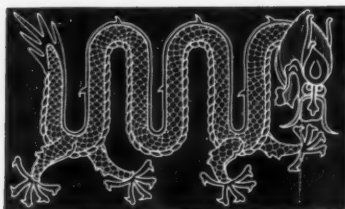
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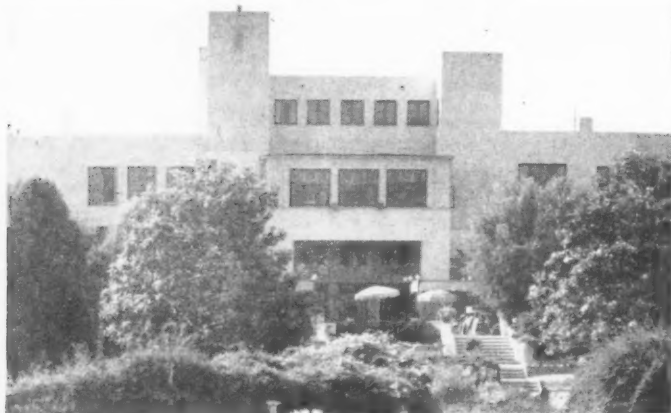
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long last, I finally caught on. I was thrilled from head to toe. This was my answer; this was what I had been missing for years. One incident Mrs. Stull related pointed clearly and unmistakably to the road to the knowledge of God, and will remain ever vivid in my memory.

Mr. and Mrs. Ross Stull were pioneer missionaries way up the Amazon River in the interior of South America. They were in hostile and dangerous territory, but God protected them and blessed their work, so that by the time of their first furlough they came back to the United States looking for help. Here they met a young couple who had just been accepted for the mission field. They were newlyweds, having been married six whole weeks. The Stulls were glad to take them back to the field with them, and soon they had started on their long journey up the Amazon River.

I believe she said they were within one day's journey of their destination, when in the afternoon, the young man came down with a desperate fever. So ill was he that they found a place at the river's edge to beach their craft, and carried him ashore. As the afternoon sun began to go down, the young man died. It was a law in that land that no woman could attend the funeral of her husband.

"So," said Mrs. Stull, "I took the weeping girl by the hand and led her off to a little clearing in the jungle."

What she said next really touched me.

Mrs. Stull did not say to the bereaved bride, "Now you are a Christian, and you must be brave. You must not cry, for you know you must take your stand, and show your faith. You are a missionary." Oh no! She told us, "There we mingled our tears together."

Then she continued the story. "Finally the sobs began to abate," she said, "and I waited breathlessly to hear what this girl would say. What would her first words be since the death of her husband? Would I hear bitterness? Would there be an agonizing cry of 'Why?' Would she plead to go home? Here the girl was, thousands of miles away from all she held dear, in a strange and hostile land, among comparative strangers—bereaved.

"Finally the girl spoke. 'Mrs. Stull,' she said, 'When they lay him in the coffin, and when they put the lid on, nail it down, and lower him into the grave, write on the top, HIS WAY IS BEST.'"

✦ I had my answer! That's the way, the committed way, that puts your feet on the road to the knowledge of God! Do you long to have a radiant testimony that you have admired in someone else? *His way is best!* Do you fear for the lives of your loved ones? *His way is best!* Are you humble and poor in this world? *His way is best!* Anything, everything, *His way is best.* And all of life must be laid in trust at His feet on the threshold of the road to the knowledge of God. Noth-

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ing held back, and hands off from everything!

The committed way! Somehow I knew that this was the thing which was missing in my Christian life. And because I had never put my life totally in His hands I had never come to know Him in the deeper way in which I longed. Why had I missed it?

As soon as I could, I went to the home of a dear saint of God who had tried to help me in my dark hours. I poured out to her all that I had heard.

"Just think!" I said. "God wants to do everything for us. After you are a Christian it's—it's—well, it's sort of like this—you take a big sheet, and you lay it on the floor. Then you take everything—all your worries, all your fears, all your desires, everything you ever were, failures and all, everything you ever hope to be, and drop them on top of the sheet. Yes, you drop your loved ones on, too. And then you tie them all up in the sheet, and carry them over and lay them at the feet of Jesus. He wants you to, and because you love Him and trust Him and believe that His way is best, you do it voluntarily. You do it because of love—your love for Christ. You step back and drop your hands to your sides, confessing your helplessness. You tell the Lord all is His, and that you trust Him because you know His way is best. And then you put yourself on top of the pile. That's commitment."

♦ I looked at the saint to be sure she was getting the point. To my surprise, she was standing with her hands on her hips glaring at me with a look of righteous exasperation. "That's just what I have been telling you all these months!"

"Oh no," I said. "You said 'surrender.' This is different. This is voluntary. It's because of love. You do it because you love and trust Him. There's no force to it. You—"

"Force! Who said anything about force?"

"That's what surrender is, isn't it? Force? Someone sticks a gun in your back. You put your hands up. You surrender. And then he comes in and takes over. That's surrender."

"Mercy, no! 'Surrender' and 'commit' mean exactly the same thing. That's what I've been talking about."

"Oh, no, they don't."

"Oh yes, they do."

"Oh, no, they don't."

"Oh yes, they do."

"Look. Take the second world war. Our terms to the Japanese were absolute surrender, weren't they? And then when the Japanese decided to give up and signed papers signifying such, what did they do? They surrendered. And what did we do? We came in by force and occupied. We made them do what we wanted them to do. That's surrender."

We had reached a point of impossibility. Said the saint, "I'm going to get the dictionary."



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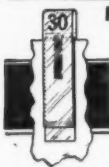
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Said I, "By all means, do. Let's get this thing settled right now." So we reached for the dictionary—and found we both were right! Surrender had two meanings, the one I gave it, and the one she gave it. I did have this tiny bit of satisfaction. The one I gave it was preferred.

Just one English word. All these years while preachers and lay-saints were talking about one thing, I was thinking another.

What did I do? I just went right back to the point where I was when I became a born-again Christian, all shiny and new, and I took the next step. I committed all to the Lord Jesus Christ.

Suddenly my feet were on the road to the knowledge of God. Now every day became a new experience in knowing the One who not only has saved me, but is directing every detail of my life.

Today I know that there is no substitute for the committed way. It's the only way to victory, peace, and true service for your Lord, your King. You are born again? Praise God! Now, commit your way unto the Lord and grow on, walking with your feet on the road to the knowledge of God!

END

Is Your Mate Unsaved?

[Continued from page 15]

ical findings.

Still another choice is a carefully selected Christian friend—one who is reasonable, discreet and mature in his judgments. Above all, he should be one who truly loves the Lord and who has a knowledge of His Word.

But the Christian has not exhausted his resources when he or she goes to a pastor, psychiatrist or believer friend. He should find a continuing source of strength and guidance in the Word that God has given. Here as he opens the pages of his Bible he will find progressive instruction to guide and encourage him step by step.

Certainly God's Word is for His own, and in it He has said, "And thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left' (Isa. 30:21). Too much cannot be said about the importance of going to the Bible constantly, of meditating

upon what it says, of living in it day by day.

♦ WHAT, then, does the Bible have to say concerning the problem of the Christian who is married to the unbeliever? First, the Bible makes it clear that marriage is instituted by God Himself and that it is to be a permanent relationship throughout the earthly life of the husband and wife. Nor is it to be dissolved except for unfaithfulness on the part of either party, and not necessarily then. The Christian needs to bear in mind always that God sees his marriage in a vastly different light than that in which it is seen by the society in which he lives.

Secondly, the Bible speaks with authority concerning the obligations of marriage. Husbands are commanded to love and cherish and provide for their wives. And wives are commanded to reverence and obey their husbands—notwithstanding current trends. Such, in brief, is God's economy for the home, and society today has departed from it to its downfall.

Your difficulty as a Christian in a divided home will be made greater by the fact that you will be faced with living up to the Bible's demands while your mate is utterly unaware of, or indifferent to, Bible teachings. But do not fail in your own obedience to Bible instruction.

There is an all too natural tendency for the believer to want to cut loose at once from an unbelieving mate, but the Bible is very specific in directing otherwise. "If any brother hath a wife that believeth not," writes Paul in I Corinthians 7:12-14, "and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

Clearly the believer should choose to remain in the home at the side of his unsaved mate. God tells us in these verses that when there is one person in the family who is saved, there is an intercessor to the throne of grace. And one praying person can bring blessing to an entire home!

But should the unbelieving mate leave. God gives the believer a precious word of comfort. "But if the unbelieving depart, let him depart" (I Cor. 7:15).

♦ I know an outstanding Jewish man who accepted Christ as Saviour several years ago. His wife had many personal needs, including the basic one of not knowing the Lord. Consequently, she presented a definite problem to her saved husband. He cared much for her, and was always careful to show Christian patience and kindness. Nevertheless she became very bitter and broke her marriage vows.

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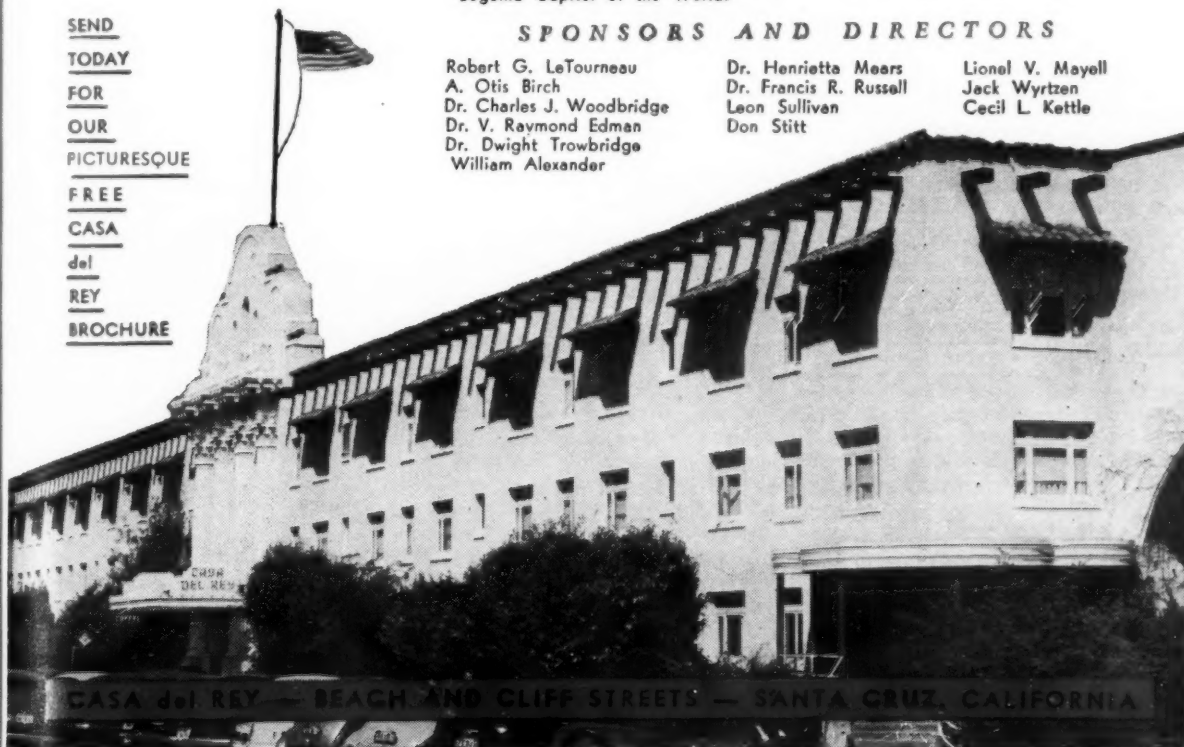
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In his devotion to the One he had accepted as Lord, the husband read and re-read the Scripture for guidance. For several years he endured the wrongdoing of an unfaithful wife, continuing steadfast in his testimony. But eventually she sought a divorce.

Such circumstances as this call for true dependence upon Christ. Few Christians know what that really is. An unsaved mate may make life almost unbearable, yet God is sufficient even in the worst circumstances if our dependence is on Him.

The unsaved wife of a prominent Christian physician in a large city cannot fathom the world in which he has lived since he was saved. To her it is only foolishness, and restricting in what it allows. In rebellion and anger she reverts to the behavior pattern of a juvenile. When he goes to an evening Bible study, it is not uncommon for her to jump into her Cadillac convertible and race up and down the streets of their fashionable community like a hot-rodder trying out on the race track.

"I get on my knees before God and ask Him to spare her life in these times of extreme anger and danger," her husband says. "I plead with the Holy Spirit for conviction that she may see her position before God."

Such circumstances are not easy to bear, but they force the believer to seek counsel from God—and He, ultimately, is the one from whom such counsel must come. It may come through the Word of God, through one of His servants or through the experience of prayer, but it must come from Him.

Be thankful, then, for the very circumstances which drive you to God. And be clear in your own mind as you determine to meet the problem, not in the counsel of the ungodly, but in His way. Above all else, remember that the solution to your difficulty does not lie just in patience or effort or merely saying and doing the right thing at the right time, but in the work of the Holy Spirit as you trust Him to work in and through your own life.

END

The Church—the Temple of God

[Continued from page 16]

The function of the church, therefore, is twofold. In one sense it is earthly, and in another it is heavenly, and these verses mark our responsibility in it. We are "to make all men see," and then we are to witness God's "wisdom" to a spirit world.

✦ **THE first commission of the church is to make all men see what is the fellowship of the mystery.** In the beginning of this chapter, the mystery is found to be the new purpose of God for this new age. It is as if God were pleased to give the blueprint of the church to the apostle

that he might be allowed to see the greatness of the plan. It is as if our Lord said to Paul, "This is My temple, made of both Jews and Gentiles, holy and set apart for a witness unto me in a world of evil."

The church is a mighty fellowship. This word "fellowship" aptly describes our condition. It means, literally, "to have a share of," "to go partners with." We are partners with God. We are committed to His interests, and He to ours. The word stands for companionship, joint interests, association of persons having the same tastes or interests. This is true of the believer and his Lord. Therefore, such a thing is possible between believers, both Jews and Gentiles.

Paul touches this theme again in verse fifteen: "... of whom the whole family in heaven and earth is named." The word "family" speaks of a bond of fellowship and common interests. It is the church's business to make men see this. It does not mean a small class of men. It does not refer to Gentiles only, or Jews exclusively, but to "all" men. That is a big task, but it is a glorious one. It is our responsibility to the world.

✦ **BUT there is another commission which is just as important, and that is, to witness God's wisdom to a spirit world.** There are "principalities and powers," good spirits and bad. They witnessed his glory in creation. It is our task to so live that they shall see His glory in redemption, and behold His wisdom. This knowledge is to come to them "through the church."

In our preoccupation with things earthly, we may easily forget this feature of our commission. We think very little of angel hosts. But the Scripture says that angels are interested in us. After a definition of the gospel and an account of its coming to us, the apostle Peter in his First Epistle says: "which things the angels desire to look into."

That the angels have to do with us today is also clearly taught by the writer of Hebrews, in the words: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

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The idea of guardian angels is supposed in this age to be at one with Arabian Nights tales. But a perusal of the Scriptures will lead to a definite (though old-fashioned) opinion on this much evaded subject.

The references to the "prince of Persia," in Daniel 10, as hindering the answer to Daniel's prayer, is a pulling back of the veil for a moment that we may see the picture from heaven's angle. The prince of Persia was a literal prince, but the reference here is not to the throne of Persia but to the power that was behind that throne—an evil power which had its ultimate source in the satanic majesty.

Revelation 12:7-10 reveals another scene in the realm of the angels. It is a picture of a war in heaven, with powers striving against each other in mortal combat. This would speak of organized cohorts of heavenly beings, and is the very implication of the world "principality."

In Jude, verse six, we read of the "angels which kept not their first estate." The reference seems to signify that certain angels are fallen from an estate which they at one time held.

Further, in the last chapter of this epistle, we are told that we wrestle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

Clearly, in the Old Testament, we are taught that when Israel was at war with Syria, round about the city of Dothan (though unseen by natural eye) the very clouds were filled with a legion of ministering warriors, greater in number than the enemy. It was this fact, recognized by Elisha, that comforted and strengthened the prophet.

First Corinthians 4:9 states in plainest words the fact that angels look down upon us: "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men."

Since it is true that other eyes are upon us which we cannot see, how plain

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is our duty! Things that man thinks are hidden from his friends on earth are open scandal in heaven. There is little wonder that this same letter bids the saints "walk circumspectly" (Eph. 5:15).

And so the church has one responsibility which is earthward and one which is heavenward. The Christian who lives

in the light of these facts is fulfilling the commission which is here given to the church.

✦ Much of this comes as a shock and bitter disappointment to some who are in the church. There are those who have always thought that the church's pur-

pose was to be a sort of mutual benefit and uplift society, and that it is our job as church members to so socialize our activities that our voice and influence shall be heard and felt chiefly for world betterment, and in government circles.

Some conceive of the work of the church as a mission in reform movements and the taking of a definite stand in the forefront in some of the great issues that come to the front page of our newspapers. In other words, it is to engage in the business of cleaning up this old world in which we live.

It is true that the church has always been in the forefront in any measure that improves living conditions and that blesses and beautifies this old world. But still the real function of the church is to witness for Christ, and by consistent living set forth the values and virtues of this great fellowship to which Christ has called us, so that other men who know Him not may be moved to open their hearts to Him too.

During the First World War (the story is told) a chaplain went one day to visit some of his men in a dugout near the front line. Arriving there he found all the men absent, and then to his chagrin and disgust he saw that near the head of each man's bunk was pinned an immoral picture brought from a recent leave of absence in Paris.

The chaplain's first desire was to tear down the pictures in righteous indignation. But then he thought, "This is not my property, and I have no right to touch it." Finally, he went to his quarters and brought from his belongings a picture of the face of Christ, painted by the artist Sallman, and tacked it in a conspicuous place amid all the offensive pictures.

One by one the men returned, and each, as he saw the face of our Lord, went quietly and in shame pulled down his picture and tore it up, until after awhile only the face of Christ remained.

In this incident there is a great truth. Our holy task as a church is not to tear down dirty pictures but so to proclaim Him in His beauty and saving grace that the "expulsive power of a new affection" might take care of all that is unworthy.

✦ AND so the first section of the Ephe-sian epistle comes to a close, having set forth a view of the church as *God sees it*. It is conceived, constructed, and commissioned of God. The child of God will thrill at the grandeur of such a plan, and the importance of the church, and of each individual in it. Its program is planned—it is built and commissioned by God the Father, God the Son, and God the Holy Spirit. Apart from this it has no excuse for existence.

(Part IV in this study, "The Temple—Its Character," will appear in the October issue.)

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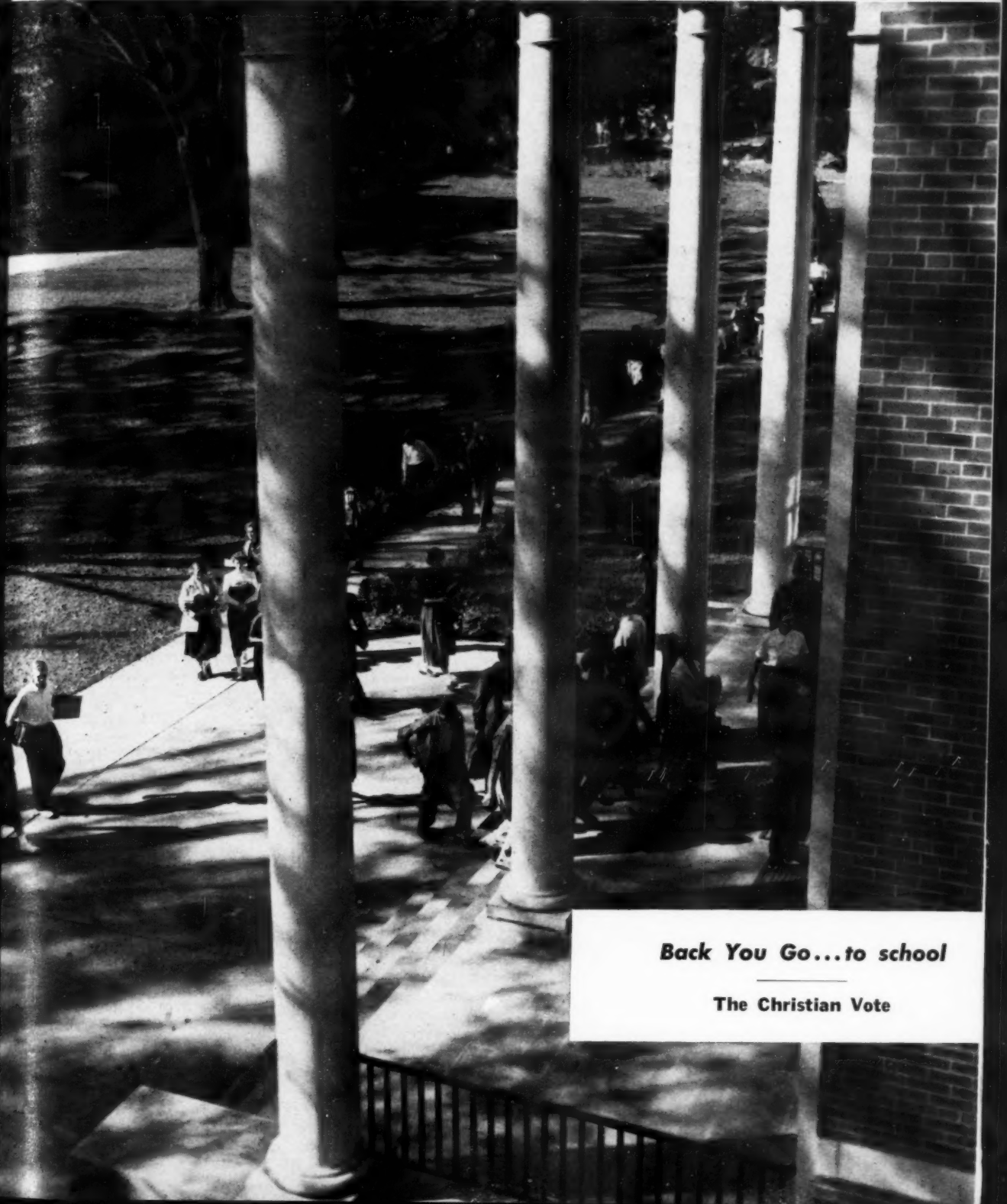
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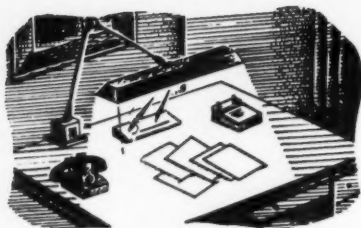
YOUTH

Supplement



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What has happened to the "Teens in Type" page? Does it mean that you don't want teen-age material anymore? If so, I'm sorry, not because I can write but because I enjoy reading what other teen-agers write. I also miss "New Look at the Old Book" and would like to see some sort of Bible study included if possible. —B.J., California

"Teens in Type" ran for a limited time only and perhaps sometime we will do it again but in the meantime, YS pages are always open to teen-age writers. Sorry we had to discontinue "New Look at the Old Book" for a while, but this is purely temporary.

Let's Have More Fiction

Enjoying the fiction story you have been running and hope you let us have more of them. Sometimes I get more spiritual help out of a story than I do out of a sermon or an article.—D.R., Maine

We would like to hear from the rest of you. If you have never written us a letter telling us what you like about YS (and what you don't), why not let us hear from you about this month's issue?

AND DON'T FORGET . . .

After you've read YOUTH SUPPLEMENT this month, don't forget to look at some of the other features and departments elsewhere in this issue. There are a number of them which might interest you, but I'll mention just three.

Chances are you'd especially like the story-feature, "The Road to the Knowledge of God," on page 14. It's the real-life experience of a young Christian who for years knew that something was missing from her Christian life . . . and the discovery which completely changed the picture.

Then, if you're going away to a Christian school this fall, or you expect to be doing so in another year or two, you might like to read "Why Christian Schools Need Your Help" (p. 11). This article is full of facts that the average student at a Christian school knows nothing about. It's fairly solid reading, but it's worth it!

A good many teen-agers are Sunday school teachers. If you're one of them, what Dr. Paul S. Rees says in "The Soul of a Teacher," may open your eyes to a kind of preparation which is too often overlooked. At least it's worth a look on page 18 to see whether this isn't something *your* teaching needs.—The Editor

TEEN TIP-OFF

from your YS Editor

Back You Go—To School

ABOUT two more weeks and you'll be headed back to the campus of your choice. Or, you may be a first-timer. In either case, as a Christian student, you should give some serious forethought to the year ahead. It can be nine months of "horsing around," with a few cram sessions thrown in, or it can be an important training period that will develop your mind and your personality. It all depends on you. There are two campus areas I want us to think about—the classroom and the closet.

Here is a thought that might give you a jolt. Do you know that if you have a high I.Q. you have a better chance than others of winding up a failure? That's right. According to those in the know, oftentimes it's the sharp, brainy, upper third students who end up on the bottom rung of the ladder, having become frustrated eccentrics. On the other hand, the ones with average intelligence many times will turn out to be the most powerful forces in the trades and professions.

Why? It's simple. The "brains" have not had to work for what they got. Everything has come so easily and quickly. But ordinary Joe has to struggle to learn what he knows. And—while he may not have as much in the upper story—he knows what to do with what he has. He has learned a lot about mental discipline.

Now this does not mean that every sharpie lacks mental discipline, any more than it follows that all ordinary students dig in the way they ought to. But it's certainly worth thinking about.

If you have never worked hard at the job of learning, start now—this year. Learn to discipline your mind, and you'll not only learn more for keeps but you'll learn many valuable lessons that will help you later in life.

So much for the classroom. Now, when we speak of the "closet" we are not talking about that overcrowded area where you and your roommate jam your clothes. When the Bible speaks of "entering into your closet" it means getting alone with the Lord—spending time in the Word and in prayer.

Here, too, the slower type individual has an edge. He is not used to doing things too quickly, and now it pays off. It is easier for him to take time to fellowship with His Lord because he has learned something of mental discipline and patience.

Second Timothy 2:15 tells us: "Study to shew thyself approved unto God." Phillips translates it this way: "For yourself, concentrate on winning God's approval, on being a workman with nothing to be ashamed of, and who knows how to use the word of truth to best advantage." Those words "study" and "concentrate" speak of *work*—there is no room for the lazy mind here.

God gave you your mind, your personality—you had no control over that. But what you do with what God gave you definitely *is* your business. Whether you have an excellent mind, an average mind, or a below-average mind, your responsibility to Him is the same.

So determine now to discipline your mind in the classroom, and concentrate on winning God's approval in the closet, and your campus days will pay off in good training that will last a lifetime.

END

THE WEAVER

Then shall I know even as I am known.
—I Corinthians 13:12.

My life is but a weaving
Between my Lord and me;
I cannot choose the colors
He worketh steadily.

Ofttimes He weaveth sorrow,
And I, in foolish pride,
Forget He sees the upper,
And I the under side.

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas,
And explain the reason why
The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.

—Christian Index

YOUTHGRAM

Youth in action cross-country

By JACK DANIEL



How it's done "down under" is demonstrated by Australia's Sydney University Evangelical Union in their annual "Mission in the University" conference held each year on campus. Letters concerning the "Programme" were sent to each student telling them of the ten days of meetings to be addressed by a slate of sixteen assistant missionaries headed by Laurence Love.

Main object of the sessions is evangelism, with the student members of the Evangelical Union challenged to pray that God would help them to "make effective friendships with our fellow students, that we will not be ashamed of Jesus Christ before anyone, and that we may learn how to lead a person to Christ." Makes a good challenge to high school and college age young people anywhere.

Something new in graduation gifts was presented to Central High School in Oklahoma City. The gift, a chapel where students can go during the school day for their own devotions or for meditation, came from the class of '56 who donated money, time and plenty of hard work to convert (that's a good word for it) an old, unused storeroom in the school building. An encouraging switch from the time-honored gifts of scoreboards, stage equipment, athletic field bleachers, or other scholastic paraphernalia.

Moslems send missionaries to the United States, warns International Students, Inc., head Bob Finley. The group, largely from Pakistan, is headed by a man who comes to America with concern for his son, a student here who seemed to be leaning toward Christianity, due to his contacts with American evangelicals.

One phase of the Moslem mission program is to build a mosque in the San Francisco Bay area, which will be the West Coast counterpart of the new mosque almost completed on Washington, D.C.'s famous Embassy Row. The mosque in Washington is led by Islamic missionary Dr. Mohammed Bisar.

A club for Christian learners, (who are possibly as important as Christian leaders), is being introduced by Good News Publishers of Chicago. Geared to help students with suggestions for prayer activity, Christian service, and a daily devotional program, it will reach around the world.

The club will distribute four book releases a year, plus fifty pamphlets, and what Good News calls a "Magazette" Growing in Christ. Tom MacGowan of BIOLA Book Room in Los Angeles will edit the reading bulletin.

NOTE: Have just finished reading a book about eighteen animals—one of the most unusual books I have ever read. There is nothing so very different about animal stories . . . but when animals are compared to teen-agers, that's something!

Jack Daniel, Youthgram columnist, is the author of the book: Teens are Almost Human. You'll enjoy it, admit it's all true, and (we hope) learn some things. Order from Miracle Books, Wheaton, Ill. Your YS Editor.

By Dorothy C. Haskin

National decathlon champion

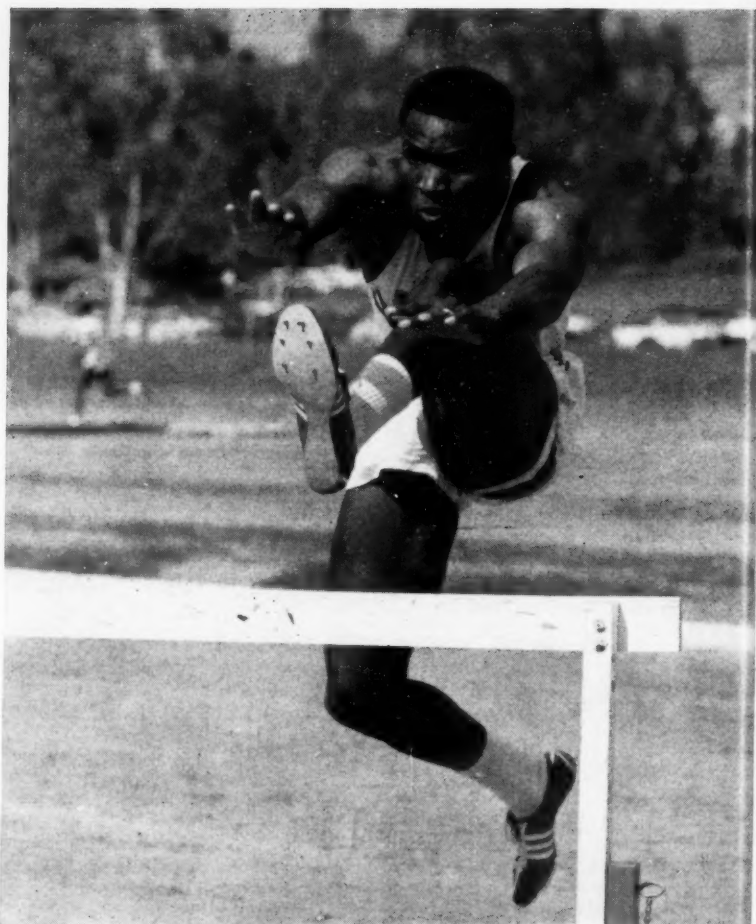
Rafer Johnson says:

"I know everybody needs
the Lord, but I
feel especially that
anyone who is in
athletics needs Him."

Below, Miler Bob Seaman

says, "I have always
believed in God,
and as soon as I knew
how, I accepted
Christ as my Saviour."

UCLA photos by Stan Troutman



CONTENDERS



THE world of sports is agog over the Olympic games to be held in Melbourne, Australia, this November. Three young men who were top contenders in the track trials last June are also top contenders for the Christian faith. And all, incidentally, are students at UCLA (University of California at Los Angeles).

They are Rafer Johnson, holder of United States national decathlon championship (7985 points, 96 above Bob Mathias' world record), miler Bob Seaman (4.06), and Don Vick, shot put expert (57 feet 5 inches).

One of the big metropolitan dailies bannered a headline a week or so after the Olympic trials were held in the Los Angeles Coliseum, June 29, 30: "Is Rafer Johnson the Finest Athlete in the World?" then proceeded to document that opinion in the feature that followed.

The decathlon contender, of course, has to excel in ten track events, and it is in these that Johnson holds the national championship. His best record in

each event is officially recorded:

One-hundred-meter race—0:10.5.

Running broad jump—25 feet 5 1/2 inches.

Putting the shot—48 feet 3 inches.

Running high jump—6 feet 3 inches.

Four-hundred-meter race—48.5 seconds.

Hurdle race—14.0 seconds.

Discus throw—154 feet 11 inches.

Pole vault—12 feet 8 inches.

Javelin throw—194 feet

1,500-meter race—5:05

Johnson acquired this record by a combination of natural ability and hard work. He is twenty years old, six feet three and weighs two hundred pounds. Every afternoon after classes he crosses the road from the University buildings to the track. There he spends his time putting the shot, throwing the javelin and discus, hurdling, sprinting, and such. As *Sports Illustrated* said, "On a mediocre day Johnson could do well enough in ten of the fourteen track and field events to make any track team in the country."



Johnson expressed his attitude toward his success when he said, "Being accepted by many athletes as their friend really makes me feel warm inside; but the greatest feeling of all was being accepted by the Lord Jesus Christ."

Johnson grew up in Kingsburg, in central California. Apparently he was just an average, carefree boy. His dad worked in the local dog food factory. Johnson went to school, and to Sunday school at the Mission Covenant Church. During his junior year in high school he attended a tri-county Bible club banquet held in the cafeteria of the Lincoln High School. When the speaker, a Pastor Hoffman, told about Christ's death on the cross it all seemed clear and simple to Johnson. He raised his hand for prayer and then stayed behind the others to receive Christ as Saviour.

From then on, sports and the things of Christ shared Johnson's interest. He began setting records, went to UCLA on an academic scholarship, and became holder of the national decathlon title. At UCLA he is active in Youth for Christ and Campus Crusade for Christ. Bill Bright, director of Campus Crusade, says, "Not only is Rafer one of the greatest athletes in the world but, like Donn Moomaw, Bob Davenport and other great

All-Americans, he is making his life count for Christ."

Miler Robert "Bob" Seaman is one of the ten fastest human beings that the world has ever known. He has always been interested in sports. When he was going to elementary school he played on a pee-wee basketball team which played between halves on big games. When he was in junior high he won a tennis tournament. In senior high, under the guidance of Coach Trimbell, he began specializing in track and field activities. Each year in high school he won letters in basketball, football and track, twelve letters in all.

When the time came for him to decide which university to attend, several colleges and universities wanted him, and in the ensuing competition he hid out at the home of Leonard Eilers, cowboy evangelist. He finally decided to go to UCLA because of the Campus Crusade activities there.

Seaman had been brought up in a Christian home. His mother says that morning devotionals were a "must" for him (though there was always a race with the clock!). And if either he or his brother stayed out late Saturday night for a social affair, that was not an excuse to miss Sunday school.

It was when he was in the sixth grade that he attended a communicants' class in the Presbyterian church in Fowler, Calif. Then the family moved to Reedley, Calif., where for a while he attended the Mennonite church and his brother the Episcopalian church. His mother played the organ in the Methodist church. This divided attendance disturbed his mother, so both boys joined the Methodist church.

At UCLA Seaman is active in CCC and also a member of UCLA's Religious Conference. This interdenominational group is active in seeing that Christian principles are followed on the campus. They take a stand against race discrimination and their project for helping India in 1955 received national attention in *Look* magazine.

Seaman says his biggest Christian lesson has been not to pray "Lord, let me win," but "Lord, help me to do my best."

The third UCLA Christian who was also a top contender for the Olympics is Don Vick. His best shot put mark is 57 feet, 5 inches. Only three men have better marks than he: Parry O'Brien, 61.1, Bill Neider, 60.3%, and Ken Bantum, 59.1%.

Vick's mother says: "It was my earnest
(Continued on page 80)

for the Olympics for the Faith

They're top-notch athletes . . .

but they're also

top-notch as every-day-for-Christ

Christians, both on

and off the campus

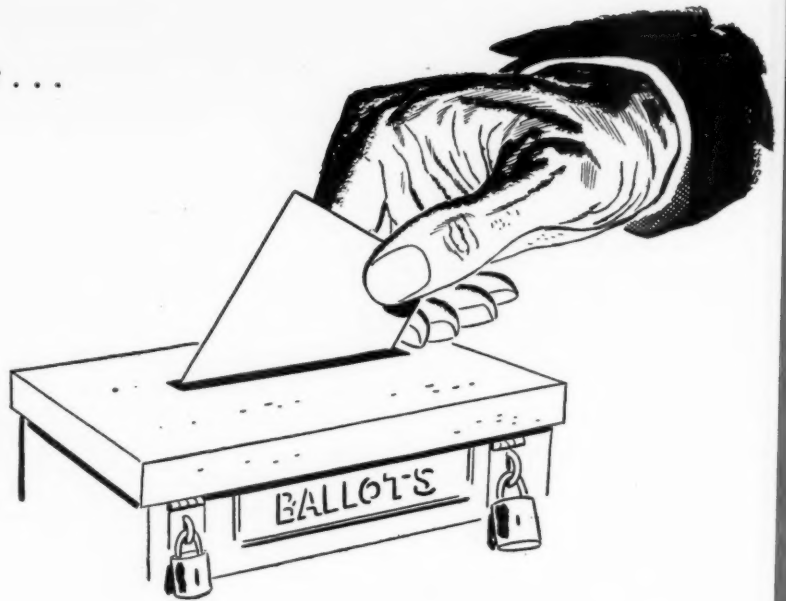


Don Vick, nationally recognized shot put contender, declares "I feel when competing 'I can do all things through Christ.'"

Politicians dare not ignore . . .

THE CHRISTIAN VOTE

By Don Rosenberger



POLITICIANS are keeping a weather-eye on a growing influence in the national scene—the Christian vote. They're treating it with respect, and that respect will be greater this November than ever before.

One candidate has changed his denominational affiliation — though not, perhaps, only to increase his political chances. Another candidate, with eminent qualifications, is regarded by most of his party leaders as no more than a "remote possibility"—because of his religious affiliation.

These are "signs of the times." Today's politician is keenly aware of the "religious factor." He wants to be photographed with Billy Graham, or at a prayer breakfast, or with the pastor of his church on Sunday morning. Articles have appeared in a score of publications, either commending or satirizing the trend ("Politics in a God-Fearing Key," "Religion, Politics, and the 'Great Crusade,'" "Piety Along the Potomac," etc.).

According to figures arrived at by the National Council of Churches (allowing for a percentage of possible error), church membership for all faiths now total 97,482,611. That's a large share of the American population—60.3 per cent, to be exact. And it's enough to make ordinarily religiously indifferent politicians careful.

An amusing illustration was reported by one of the satirists mentioned above. At the opening of each of the daily meetings of the 1952 Democratic National Convention in Chicago, prayer was offered. The wonders of modern television faithfully carried the scene to the homes of the voters—and as a result a number of letters were promptly received complaining that some of the men on the platform had failed to bow their heads! Hastily, the word was sent out that if the preacher should pray for an hour, every man within reach of the television lens must bow his head as though his neck were broken and keep it bowed whatever crick he might suffer

afterwards! Another of the signs of the times.

However, it would be a mistake to suppose that the religious trend is among the people only and that politicians themselves are only forced, reluctantly, to fall in line.

This may be true in many cases, but the present administration has shown a willingness to participate that is well beyond the call of duty. Look at the record.

Eisenhower's inaugural address was preceded by prayer.

Cabinet meetings now begin with all members standing for a minute of silent prayer.

Congress has passed bills to include the words "under God" in the pledge of allegiance, to add the words "In God We Trust" to U. S. currency, and to issue a red, white, and blue eight-cent postage stamp bearing the same motto.

Senator Flanders went so far as to introduce a proposal to amend the Constitution to say that "this nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of Almighty God."

In an article on the President's religion, *Life* magazine reported increased attendance at Senate, House, and De-

partmental prayer groups. In February, 1953, when the ink was scarcely dry on reports of the new President's arrival at the White House, he consented to speak at the first annual prayer breakfast of the International Council of Christian Leadership at the Mayflower Hotel. About five hundred political leaders were present, including nearly everyone in Washington whose name might come to mind. His address was an informal appeal for a return to the faith upon which the foundations of the country were laid.

In subsequent years, main speakers at the annual prayer breakfast have been Chief Justice Earl Warren (1954), evangelist Billy Graham (1955), and millionaire-grocer Howard Butt (1956). In each case, the President has either appeared in person or sent a note of greeting.

It seems clear that the President's faith is more than casual. He takes an active interest in spiritual matters. He has received Billy Graham in private audience so often that when it happens now it is not news.

Stanley High, a speech writer for Mr. Eisenhower during his presidential campaign, wrote an article for *Reader's Digest* in which he claims that "what President Eisenhower wants for America is a revival of religious faith that will produce a rededication to religious values and conduct."

Mr. High reports that "at one point in the campaign, some of Eisenhower's associates were a little concerned by what they regarded as too much religion in his politics. Lest he be accused of overdoing it, they urged him for a few speeches to skip the spiritual note. At that proposal the General was first puzzled and then irritated. 'Gentlemen,' he told them sharply, 'you misjudge the American people.'"

Many voices have been raised to denounce the "religious" trend in Washington. They have described it as "religiosity," and labeled it "superficial." And there is no reason to deny that



much of it is exactly that.

But there is no getting around the fact that official Washington today is actively sympathetic with the main theme of the Christian cause. This is a crucial advantage. At a time of national spiritual awakening, the influence of government and its leaders can be either a mighty tide of helpful influence or a massive dam of harmful resistance to the Christian faith.

In November, the American people go to the polls once again. They will choose the men who will lead the nation for the next four years. Their choice cannot fail to affect critically the national religious trend, one way or the other.

The Eisenhower administration was the answer during the past four years. Another might prove infinitely superior during the next. But whatever the case, it seems obvious that the religious factor will weigh more heavily than ever before. The election may very well go to those who make the most effective appeal to the Christian vote. **END**

About the Author

Don Rosenberger, director of Christian Youth Crusade in Washington, D.C., is well known in a number of Christian circles. Some think of him as Dawson Trotman's right-hand man—he was with the Navigators for eight years. Others remember him as director of counselors for various Billy Graham campaigns. Still others have sat under his teaching at Northwestern Schools (now Northwestern College), Biola or Washington Bible Institute (now Washington Bible College). Many know his column, "Washington Spotlight," in *Youth for Christ* magazine. We are glad to have his "The Christian Vote" and hope to see his byline often in *YS*.



He Drilled Often

A British soldier one night was caught creeping stealthily back to his quarters from the nearby woods. He was taken before his commanding officer and charged with holding communications with the enemy. The man pleaded that he had gone into the woods to pray by himself. That was his only defense.

"Have you been in the habit of spending hours in private prayer?" the officer growled.

"Yes, sir!"

"Then down on your knees and pray now!" he roared. "You never needed it so much!"

Expecting immediate death, the soldier knelt and poured out his soul in prayer that for eloquence could have been inspired only by the power of the Holy Spirit.

"You may go," said the officer simply, when he had finished. "I believe your story. If you hadn't drilled often, you could not do so well at review."

—*Gospel Herald*

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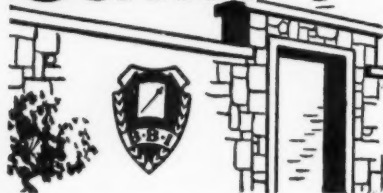
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Sports in the Bible

By Milton R. Maloney



SPORTS in the Bible?

Yes.
There is not an abundance of reference to athletic activity in the Scriptures but there is frequent mention of it, most of which is found in the letters of the apostle Paul.

Sports is boiling down the game of life to a few hectic minutes of game time. Many of the lessons of life are to be found in the games we play.

Is it any wonder that Paul drew on this realm of life for forceful figures of speech to present the vital truths of life?

Paul must have been a sports enthusiast.

Had he not been trained in the University of Tarsus for a place in the religious life of his people and later met the risen Christ on the way to Damascus, and had the sports writing profession flourished in those days as it does now, Paul might well have been a sports writer instead of a mender of tents.

Perhaps the outstanding Bible-sports reference in the New Testament is found in Hebrews, and though some scholars say that Paul did not write Hebrews, others point to this passage as evidence that Paul is the author, for this reference to the race (in Hebrews 12) is closely akin to his other figures for illustration of Christian truth.

Hebrews 12:1 and 2 inspire all sorts of thoughts: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Consider.

Back of the runner are those who spur him . . . the best runner looses himself from all entanglements . . . patience is

a virtue for him who competes . . . life as a race is inescapable . . . the man who runs best must keep his eye on the goal.

The verse says, in effect, "Christian life is a race that must be run, an inescapable destiny, and you are one of God's thinly clad."

It also advises, "Strip away entangling garments, including every weight or impediment."

That is exactly what the track athlete does in preparation for his race. The Texas Aggies once had a champion high jumper in Pete Watkins. When the Aggies met the Rice Owls of Houston in a dual track meet at College Station, home of the Aggies, Watkins made the headlines with a story of a boy he had known in his high school days. The boy ran the hurdles in cowboy boots! But coaches do not advise it—nor does Hebrews 12:1.

The application for the Christian is clear. Sin unconfessed is an entangling garment, repentance is the athlete in the locker room, where all trip-up clothing is shed.

For the athlete, it means also that more than clothing must be laid aside. Extra poundage can cut the speed of a runner. The coach will tell him to pare away superfluous flesh. The athlete may not think it's necessary until he tries a few paces on the run. Then he painfully realizes it's there!

Christian exercise, too, makes one conscious of "sin" pounds. And, incidentally, it may develop some unexpected muscles!

Summed up, the Bible passage urges, "Make no compromise with things that hinder us in our Christian experience."

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Student Medicine

By C. B. Wyngarden, M. D.



Infectious Hepatitis

It is hard to realize that vacations are over and the books again demand our attention. With the assembling of students in the classrooms the old virus bug will again get a chance to cause trouble. This germ, which is so small that it cannot be seen under the ordinary microscope, is the cause of many diseases we have already discussed. Atypical pneumonia, infectious mononucleosis, and poliomyelitis are just a few of the diseases caused by specific virus germs.

It is not uncommon in the college age group to see a teen-ager with extreme fatigue, having lost his appetite, become nauseated, vomit, and develop fever and chills. After three or four days of these flu-like symptoms he may suddenly become jaundiced (yellow skin and eye balls). The above symptoms describe the disease called infectious hepatitis. This disease is also of viral origin.

Infectious hepatitis or inflammation of the liver is a serious illness and must be diagnosed and treated early. The virus causing the disease is transmitted by food and water. It occurs most frequently in young people under thirty years of age. The administration of gamma globulin offers protection from the disease, and is frequently given to those who have come into close contact with it.

There is another form of hepatitis called serum hepatitis. This type is transmitted by blood transfusion from infected individuals and occurs in any age group. Gamma globulin offers no protection against this particular virus.

There is no specific medication for infectious hepatitis. However, because the jaundice may last from ten to twenty-eight days, it is imperative that the patient be kept at absolute bed rest for at least one month. A high protein, high carbohydrate diet is essential to protect the liver during convalescence. Improvement can be determined by periodic liver function tests.

Because it is possible to have a recurrence, it is necessary for a recovered patient to live a well-regulated life, avoiding extreme fatigue, improper diet, and excesses of any kind. As previously mentioned, whenever flu-like symptoms of nausea, fatigue, fever, and chills persist over a period of several days, it is wise to be checked by your doctor.

The rules recommended for the recovered patient are the rules by which a healthy student will prevent the occurrence of infectious hepatitis. Well-balanced meals, proper sleeping habits and regulated exercise combine to produce a healthy body capable of warding off this and other infections.—THE DOCTOR

SCHOOL DIRECTORY

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By W. Glyn Evans

STANDING in the doorway of his Princeton, N.J. home, he watched a flashy, brand new automobile speed by.

"Boy!" he exclaimed, "Wouldn't I like to have a car like that!"

"Why don't you get one, William?" asked a friend standing near him.

The reply was unexpected: "I can't afford it."

The answer was unexpected because the speaker was William Whiting Borden, scion of the famed Borden family of Chicago, founders of the prosperous dairy business. And William, in his own right, was worth a million dollars.

Borden's inheritance was lavish not only in money but ancestry. He was a descendant of the Borden of Bourdonnaye, France, some of whom fought alongside William the Conqueror in the Battle of Hastings in 1066 A.D. Later, in the seventeenth century, the Borden, seeking religious liberty, migrated to the Colonies from Kent, England.

Even in America, Borden's ancestors were prominent. One of them (on his mother's side) was Governor Bradford of Plymouth Colony. And another was John Alden, of "Why don't you speak for yourself, John?" fame. Gradually the Borden moved westward and settled down to dairying in the small but thriving lakeshore village of Chicago. Into this illustrious family, in the year 1887, William was born.

There was a third, and most important, heritage Borden received from his ancestors—especially his mother. That was godliness. Mrs. Borden was a zealous Christian who found a place of service in the Moody Memorial Church of Chicago, of which Dr. Reuben Archer Torrey was then pastor.

At a communion service one Lord's Day morning, when William was a boy, he was seated next to his mother and heard her say, "Isn't it time you thought about this yourself, William?"

"I have been," was his quiet reply.

He took his first communion that Sunday. The next day he went to see Dr. Torrey, who asked him pertinent questions about his decision for Christ and then led him into an assurance of salvation.

From then on Borden did not consider himself his own master. Nothing he owned—including his inherited wealth—

was his. That's why, later, he couldn't "afford" a new car. Or many other things a wealthy young man would have purchased without hesitation. His money was a trust from God to be used only at the discretion of the Holy Spirit.

Yet Borden was a regular fellow. He did well in his school work although, like every schoolboy, he often complained of the drudgery. "It's something awful," he wrote of one of Carlyle's essays. "You can't make head or tail out of it, and it takes about two hours' hard study to know anything about it at all!"

He found relief in sports, in which he excelled, especially sailing and horsemanship. He loved to hike and ramble. He was rugged in constitution, cheerful in mind, and kindly in spirit.

After he was graduated from prep school in 1904, Borden's parents decided that a trip around the world would broaden him in preparation for the university years ahead. Little did they realize what that globe encircling trip would do for him spiritually.

With his companion, Dr. Walter Erdman, he set sail for the Far East at the very time the Russo-Japanese War was at its height. The subsequent scenes he saw in Japan, China, and India gave Borden an insight into heathenism he never could have obtained otherwise.

"I have so much of everything in this life," he wrote his mother from India "and there are so many millions who have nothing, and live in darkness!" By the time he arrived home a decision was crystallizing in his mind. "When I look ahead," he said, "the only thing to do is to prepare for the foreign field."

He had given his heart to Christ when a lad; now as a young man he surrendered his life for service on the mission field. There followed the further preparation at Yale, Princeton, and the commissioning as a missionary at Moody Memorial Church. The fact that a wealthy Borden was sacrificing a sheltered life for the foreign mission field attracted wide publicity in the newspapers. But for this notoriety Borden cared nothing. His heart was set on China. So in December, 1912, he sailed eastward on his way to Kansu.

He arrived in Cairo a few weeks later. There under the tutelage of Dr. Samuel Zwemer he began to study missionary

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methods, which he thought he would need later. But in the providence of God he never needed them. In April, 1913, after a brief bout with cerebral meningitis, his shining spirit passed into the presence of his Lord.

Borden's brief life had a powerful effect upon his generation. His personal friends, for example, were the "princes" of the church: Torrey, Speer, Mott, Morgan, Erdman, Gray, Woolley, Zwemer, Shelton, and others.

Yes, if possible, his death was even more effective. His will was a legacy which reflected an intense loyalty to Christ and a deep concern for the perishing heathen. The bulk of his ample estate he left to home and foreign missions. As he had shared generously in life (\$70,000 in the three years he was in seminary), so he gave after his home-going. It was in this way that the young servant of Christ was able to realize his heart's desire to reach heathendom's millions.

So his work still rolls on to the ends of the earth, bringing the touch of the Saviour's healing power against the sin wounds of lost and broken men. EN

Contenders

[Continued from page 73]

prayer, even before my children were born, that they would become Christians. To that end my husband and I saw to it that they were always in Sunday school and church, and we tried to set a good example before them in the home. As soon as they could understand I tried to explain to them the way of salvation, and hoped and prayed that they would accept Christ. In Don's case, it was when he was about ten or eleven. There was a week of evangelistic services in our church. Don made his decision in the junior department one Sunday morning, then went forward at the close of the church service that same morning while the hymn 'Pass me not, O gentle Saviour,' was being sung."

Since that time Vick has been faithful to his Lord, both in church attendance and in witnessing. As he has become known as an athlete he has been invited to churches to speak at banquets where he is always glad to give his personal testimony.

His interest in the shot put began when his older brother, Jim, practiced for the event and Don would roll the "iron" ball back to Jim. Soon he began trying to "put" it with proper form. As a result he went on to make that his special event in high school track. In his senior year, with the 12 pound shot he established a record distance of 66 feet, 5 1/4 inches.

Knowing that "inches make the champion," Vick has gone on gaining those inches, until only about three inches stand between him and the championship. In the trials last June he was chosen to represent his country in Finland in a consolation meet.

Whatever the final answer is for these fellows in athletic competition, one thing is certain—they know the answer to the greatest question in all the world: "What think ye of Christ?" All three have replied: "He is my own personal Saviour." EN

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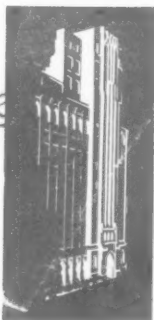
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